LIBER SAMEKH

Being the Ritual employed by the BEAST 666 *for the Attainment of the Knowledge and Conversation of His Holy Guardian Angel during the Semester of His Performance of the Operation of the Sacred Magick of* ABRAMELIN THE MAGE.

Prepared An XVII ☉ *in 6°* ♍
at the Abbey of Thelema in Cephalœdium,
by the BEAST 666 *in service to* FRATER PROGRADIOR.

TO WHICH IS ADDED

LIBER VIII

Being the Ritual revealed in the Vision of the Eighth Æthyr for the Attainment of the Knowledge and Conversation of the Holy Guardian Angel

"Liber Samekh" first published as Appendix IV
of *Magick in Theory and Practice*
Paris: Lecram Press, 1930

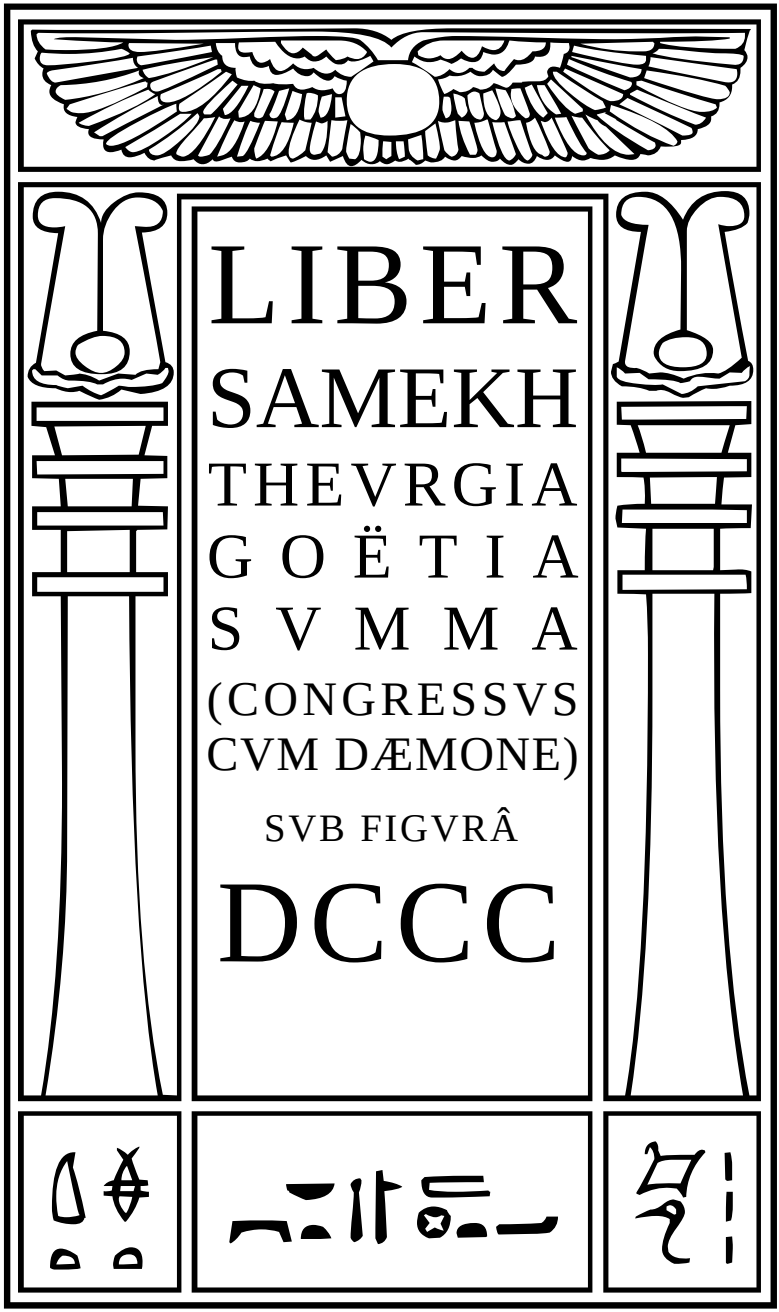
Corrected reprint
in *Magick: Book 4 parts I-IV*
York Beach, Maine: Samuel Weiser, 1994

"Liber VIII" first published as part of
"Liber XXX Ærum vel Sæculi,
The Vision and the Voice"
in *Equinox* I (5)
London
1911

This electronic editon
prepared by Frater T.S.
and issued by Celephaïs Press
(Somewhere beyond the Tanarian Hills)
2003

Last revised and corrected 05.12.2004.
Please report errors to dancingstar93@hotmail.com

Text of Crowley material
© Ordo Templi Orientis
JAF Box 7666
New York
NY 10116
U.S.A.


LIBER
SAMEKH
THEVRGIA
GOËTIA
SVMMA
(CONGRESSVS
CVM DÆMONE)
SVB FIGVRÂ
DCCC

OFFICIAL PUBLICATION of A∴A∴
Class D for the Grade of Adeptus Minor

POINT I

Evangelii Textus Redactus.[*]

THE INVOCATION

Magically restored, with the significance of the
BARBAROUS NAMES
Etymologically or Qabalistically determined
and paraphrased in English.

Section A. The Oath.

1. Thee I invoke, the Bornless One.
2. Thee, that didst create the Earth and the Heavens.
3. Thee, that didst create the Night and the Day,
4. Thee, that didst create the Darkness and the Light.
5. Thou art ASAR UN-NEFER[1] ("Myself made Perfect"); whom no man hath seen at any time.
6. Thou art IA-BESZ[2] ("the Truth in Matter").
7. Thou art IA-APOPHRASZ[3] ("the Truth in Motion").
8. Thou hast distinguished between the Just and the Unjust.
9. Thou didst make the Female and the Male.
10. Thou didst produce the Seed and the Fruit.
11. Thou didst form Men to love one another and to hate one another.

Section Aa.

1. I am ANKH-F-N-KHONSU[4] Thy Prophet, unto Whom Thou didst commit Thy Mysteries, the ceremonies of KHEM.[5]
2. Thou didst produce the moist and the dry, and that which nourisheth all created Life.
3. Hear Thou Me, for I am the Angel of PTAH-APOPHRASZ-RA[6] (*vide* the Rubric): this is thy True Name, handed down to the Prophets of KHEM.

* [*Lat.*, approx "edited text of the gospel."]

Section B. Air

Hear Me:—

AR	"O breathing, flowing Sun!"
THIAF[*7]	"O Sun IAF! O Lion-Serpent Sun The Beast that whirlest forth, a thunderbolt, begetter of Life!"
RhEIBET	"Thou that flowest! Thou that goest!"
A-ThELE-BER-SET	"Thou Satan-Sun Hadit that goest without Will!"
A	"Thou Air! Breath! Spirit! Thou without bound or bond!"
BELAThA	"Thou Essence, Air swift-streaming, Elasticity!"
ABEU	"Thou Wanderer, Father of All!"
EBEU	"Thou Wanderer, Spirit of All!"
PhI-ThETA-SOE	"Thou shining Force of Breath! Thou Lion-Serpent-Sun! Thou Saviour, save!"
IB	"Thou Ibis, secret solitary Bird, inviolate Wisdom, whose Word is Truth, creating the World by its Magick!"
ThIAF	"O Sun IAF! O Lion-Serpent Sun The Beast that whirlest forth, a thunderbolt, begetter of Life!"

(*The conception is of Air, glowing, inhabited by a Solar-Phallic bird, "the Holy Ghost," of a Mercurial Nature*)

Hear Me, and make all Spirits subject unto Me, so that every Spirit of the Firmament and of the Ether: upon the Earth and under the Earth: on dry Land and in the Water: of whirling Air, and of rushing Fire: and every Spell and Scourge of God may be obedient unto me.

[*] The letter F is used to represent the Hebrew *vau* and the Greek *digamma*, its sound lies between those of the English long O and long OO, as in Rope and Tooth.

Section C. Fire.

I invoke Thee, the Terrible and Invisible god: Who dwellest in the Void Place of the Spirit:–

AR-O-GO-GO-RU-ABRAO	"Thou spiritual Sun! Satan, Thou Eye, Thou Lust! Cry aloud! Cry aloud! Whirl the Wheel, O my Father, O Satan, O Sun!"
SOTOU	"Thou, the Saviour!"
MUDORIO	"Silence! Give me Thy Secret!"
PhALARThAO	"Give me suck, Thou Phallus, Thou Sun!"
OOO	"Satan, thou Eye, thou Lust! Satan, thou Eye, thou Lust! Satan, thou Eye, thou Lust!"
AEPE	"Thou self-caused, self-determined, exalted, Most High!"

The Bornless One. (*Vide Supra*.)

(*The conception is of Fire, glowing, inhabited by a Solar-Phallic Lion of an Uranian nature*.)

Hear Me, and make all Spirits subject unto Me, so that every Spirit of the Firmament and of the Ether: upon the Earth and under the Earth: on dry Land and in the Water: of whirling Air, and of rushing Fire: and every Spell and Scourge of God may be obedient unto me.

Section D. Water.

Hear Me:—

RU-ABRA-IAF*	"Thou the Wheel, thou the Womb, that containeth the Father IAF!"
MARIODOM	"Thou the Sea, the Abode!"

* See, for the formula of IAF, or rather FIAOF, *Book 4* Part III, Chapter V. The form FIAOF will be found preferable in practice.

BABALON-BAL-BIN-ABAFT	"Babalon! Thou Woman of Whoredom! Thou, Gate of the Great God ON! Thou, Lady of the Understanding of the Ways!"
ASAL-ON-AI	"Hail Thou, the unstirred! Hail, sister and bride of ON, of the God that is all and is none, by the Power of Eleven!"
APhEN-IAF	"Thou Treasure of IAF!"
I	"Thou Virgin twin-sexed! Thou Secret Seed! Thou inviolate Wisdom!"
PhOTHETh	"Abode of the Light …"
ABRASAX	"… of the Father, the sun, of Hadit, of the spell of the Æon of Horus!"
AEOOU	"Our Lady of the Western Gate of Heaven!"
ISChURE	"Mighty art Thou!"[8]

Mighty and Bornless One! (*Vide Supra*)

(*The conception is of Water, glowing, inhabited by a Solar-Phallic Dragon-Serpent, of a Neptunian nature*)

Hear Me, and make all Spirits subject unto Me, so that every Spirit of the Firmament and of the Ether: upon the Earth and under the Earth: on dry Land and in the Water: of whirling Air, and of rushing Fire: and every Spell and Scourge of God may be obedient unto me.

Section E. Earth

I invoke Thee:—

MA	"O Mother! O Truth!"
BARRAIO	"Thou Mass!"*

* "Mass" in the sense of the word which is used by physicists. The impossibility of defining it will not deter the intrepid initiate (in view of the fact that the fundamental conception is beyond the normal categories of reason).

IOEL	"Hail, Thou that art!"
KOThA	"Thou hollow one!"
ATHOR-E-BAL-O	"Thou goddess of Beauty and Love, whom Satan, beholding, desireth!"
ABRAFT	"The Fathers, male-female, desire Thee!"

(*The conception is of Earth, glowing, inhabited by a Solar-Phallic Hippopotamus*[*9] *of a Venereal nature*)

Hear Me, and make all Spirits subject unto Me, so that every Spirit of the Firmament and of the Ether: upon the Earth and under the Earth: on dry Land and in the Water: of whirling Air, and of rushing Fire: and every Spell and Scourge of God may be obedient unto me.

Section F. Spirit.

Hear Me:—

AFT	"Male-Female Spirits!"
ABAFT	"Male-Female Sires!"
BAS-AUMGN	"Ye that are Gods, going forth, uttering AUMGN"[†]
ISAK	"Identical Point!"
SA-BA-FT	"Nuit! Hadit! Ra-Hoor-Khuit!"
IAF[10]	"Hail, Great Wild Beast! Hail, I A O!"

[*] Sacred to AHATHOOR. The idea is that of the Female conceived as invulnerable, reposeful, of enormous swallowing capacity, *etc*.

[†] The Word that goeth from
(A) Free Breath
(U) through Willed Breath
(M) and stopped Breath
(GN) to Continuous Breath,
thus symbolizing the whole course of spiritual life. A is the formless Zero; U is the six-fold solar sound of physical life, the triangle of Soul being entwined with that of Body; M is the silence of "death"; GN is the nasal sound of generation and knowledge.

Section Ff.

1. This is the Lord of the Gods.
2. This is the Lord of the Universe.
3. This is He Whom the Winds Fear.
4. This is He, Who having made Voice by His Commandment is Lord of All Things, King, Ruler and Helper.

Hear Me, and make all Spirits subject unto Me, so that every Spirit of the Firmament and of the Ether: upon the Earth and under the Earth: on dry Land and in the Water: of whirling Air, and of rushing Fire: and every Spell and Scourge of God may be obedient unto me.

Section G. Spirit.

Hear Me:—

IEOU	"Indwelling Sun of Myself!"
PUR	"Thou Fire! Thou Sixfold Star Initiator, compassed about with Force and Fire!"
IOU	"Indwelling Soul of Myself!"
PUR	(*Vide Supra*.)
IAFTh	"Sun-Lion-Serpent, hail! All hail, thou Great Wild Beast, thou I A O!"
IAEO	"Breaths of my soul, breaths of mine Angel!"
IOOU	"Lust of my soul, lust of mine Angel!"
ABRASAX	(*Vide Supra*)
SABRIAM	"Ho for the Sangraal! Ho for the Cup of Babalon! Ho for mine Angel pouring Himself forth within my Soul!"
OO	"The Eye! Satan, my Lord! The Lust of the Goat!"

FF	"Mine Angel! Mine Initiator! Thou one with me—the Sixfold Star!"
AD-ON-A-I*	"My Lord! My secret self beyond self, Hadit, All-Father! Hail, ON, thou Sun, thou Life of Man, thou Fivefold Sword of Flame! Thou Goat exalted upon Earth in Lust, thou Snake extended upon Earth in Life! Spirit most holy! Seed most wise! Innocent Babe! Inviolate Maid! Begetter of Being! Light of Life, Love and Liberty! Soul of all Souls! Word of all Words! Come forth, most hidden Light!"
EDE	"Devour thou me!"
EDU	"Thou dost devour me!"
ANGELOS TON THEON	"Thou Angel of the Gods!"[11]
ANLALA	"Arise Thou in Me, free-flowing, Thou who are Naught, who art Naught, and utter Thy Word!"
LAI	"I also am Naught! I will Thee! I behold thee! My Nothingness!"
GAIA	"Leap up, thou Earth!"†

* In Hebrew, ADNI, 65. The Gnostic Initiates transliterated it to imply their own secret formulæ; we follow so excellent an example. ON is an Arcanum of Arcana; its significance is taught, gradually, in the O.T.O. Also AD is the paternal formula, Hadit; ON is its complement, NUIT; the final *yod* signifies "mine" etymologically, and essentially the Mercurial (transmitted) hermaphroditic virginal seed—"The Hermit" of the Tarot. The use of the Name is therefore to invoke one's own imost secrecy, considered as the result of the conjunction of Nuit and Hadit. If the second A is included, its import is to affirm the Operation of the Holy Ghost, and the formulation of the Babe in the Egg, which precedes the appearance of the Hermit.

† This is also an agonizing appeal to the Earth, the Mother; for at this point of the Ceremony the Adept should be torn from his mortal attachments, and die to himself in the orgasm of his operation. (A thorough comprehension of Psychoanalysis will contribute notably to the proper appreciation of this Ritual.)

AEPE "Thou Exalted One! It[*] leaps up; it leaps forth!"[†]

DIATHANNA THORON "Lo! the out-splashing of the Seeds of Immortality!"[12]

Section Gg. The Attainment

1. I am He! the Bornless Spirit, having sight in the feet – Strong, and the Immortal Fire!
2. I am He! the Truth!
3. I am He! Who hate that Evil should be wrought in the World!
4. I am He, that lightningeth and thundereth!
5. I am He, from whom is the Shower of Life of Earth!
6. I am He, whose mouth ever flameth!
7. I am He, the Begetter and Manifester unto the Light!
8. I am He, the Grace of the World!
9. "The Heart Girt with a Serpent" is my Name!

Section H. The "Charge to the Spirit."

Come Thou forth and follow Me, and make all Spirits subject unto Me: so that every spirit of the Firmament and of the Ether: upon the Earth, and under the Earth: on dry Land or in the Water: of whirling Air and of rushing Fire: and every spell and scourge of God may be obedient unto me.

Section J. The Proclamation of the Beast 666.

IAF: SABAF[‡]

Such are the Words.

[*] *i.e.* the spiritual "semen," the Adept's secret ideas, drawn irresistibly from their "Hell" by the love of his Angel. "It is said among Men that the word Hell deriveth from the Verb *helan*, to hele or conceal, in the tongue of the Anglo-Saxons. That is, it is the Concealed Place; and this, since all things are in thine own Self, is the Unconscious." *Liber CXI (Aleph)* cap. $\Delta\sigma$.

[†] But compare the use of the same word in Section C.

[‡] See explanation in Point II.

POINT II

Ars Congressus cum Dæmone[*]

Section A

Let the Adept be standing in his circle on the square of Tiphareth,[13] armed with his Wand and Cup; but let him perform the Ritual throughout in his body of Light. He may burn the Cakes of Light, or the Incense of Abramelin; he may be prepared by *Liber CLXXV*, the reading of *Liber LXV*, and by the practices of Yoga. He may invoke Hadit by "wine and strange drugs"† if he so will.‡ He prepares the circle by the usual formulæ of Banishing and Consecration, *etc*.

He recites Section A as a rehearsal before His Holy Guardian Angel of the attributes of that Angel. Each phrase must be realized with full concentration of force, so as to make Samadhi as perfectly as possible on the truth proclaimed.

Line 1 He identifies his Angel with the Ain Soph, and the Kether thereof; one formulation of Hadit in the boundless Body of Nuit.

Line 2, 3, 4 He asserts that His Angel has created (for the purpose of self-realization through projection in condi-tioned Form) three pairs of opposites: (*a*) the Fixed and the Volatile; (*b*) the Unmanifested and the Manifest; and (*c*) the Unmoved and the Moved. Otherwise, the Negative and the Positive in respect of Matter, Mind and Motion.

Line 5 He acclaims his Angel as "Himself Made Perfect"; adding that this individuality is inscrutable and inviolable. In the Neophyte Ritual of G∴D∴ (as it is printed in *Equinox* I (2), for the old æon) the Hierophant is the

* [*Lat*., approx. "the art of meeting with the daimon."]

† [See AL II, 22.]

‡ Any such formula should be used only when the adept has full knowledge based on experience of such matters.

perfected Osiris, who brings the candidate, the natural Osiris, to identity with himself. But in the new Æon the Hierophant is Horus (*Liber CCXX* I, 49);* therefore the candidate will be Horus too.[14] What then is the formula of the initiation of Horus? It will no longer be that of the Man, through Death. It will be the natural growth of the Child. His experiences will no more be regarded as catastrophic. Their hieroglyph is "The Fool": the innocent and impotent Harpocrates Babe becomes the Horus Adult by obtaining the Wand. "*De reine Thor*" seizes the Sacred Lance.[15] Bacchus becomes Pan. The Holy Guardian Angel is the Unconscious Creature Self—the Spiritual Phallus. It is therefore advisible to replace the name Asar Un-nefer by that of Ra-Hoor-Khuit at the outset, and by that of one's own Holy Guardian Angel when it has been communicated.

Line 6 He hails Him as BESZ, the Matter that destroys and devours Godhead, for the purpose of the Incarnation of any God.

Line 7 He hails Him as APOPHRASZ, the Motion that destroys and devours Godhead, for the purpose of the Incarnation of any God. The combined action of these two DEVILS is to allow the God upon whom they prey to enter into the enjoyment of existence through the Sacrament of dividual "Life" (Bread—the flesh of BESZ) and "Love" (Wine—the blood or venom of APOPHRASZ).

Line 8 He acclaims His Angel as having "eaten of the Fruit of the Tree of Knowledge of Good and Evil"; otherwise, having become wise (in the Dyad, Chokmah) to apprehend the formula of Equilibrium which is now His own, being able to apply Himself accurately to His self-appointed environment.

* ["Abrogate are all rituals, all ordeals, all words and signs. Ra-Hoor Khuit hath taken his seat in the East at the Equinox of the Gods; and let Asar be with Isa, who also are one. But they are not of me. Let Asar be the adorant, Isa the sufferer, Hoor in his secret name and splendour is the Lord initiating."]

Line 9 He acclaims His Angel as having laid down the Law of Love as the Magical formula of the Universe, that He may resolve the phenomenal again into its noumenal phase by uniting any two opposites in ecstatic passion.

Line 10 He acclaims His Angel as having appointed that this formula of Love should effect not only the dissolution of the separateness of the Lover into His own impersonal Godhead, but their co-ordination in a "Child" quintessentialized from its parents to constitute a higher order of Being than their, so that each generation is an alchemical progress towards perfection in the direction of successive complexities. As Line 9 asserts Involution, Line 10 asserts Evolution.

Line 11 He acclaims His Angel as having devised this method of self-realization; the object of Incarnation is to obtain articulate apprehension of the soul by measuring its reactions to its relations with other incarnated Beings, and to observe theirs with each other.

Section Aa

Line 1 The Adept asserts his right to enter into conscious communication with His Angel, on the ground that that Angel has Himself taught him the Secret Magick by which he may make the proper link. "Mosheh" is MH, the formation, in Jechidah, Chiah, Neschamah, Ruach —the Sephiroth from Kether to Yesod—since 45 is Σ1–9 which Sh, 300, is Σ1–24, which superadds to these Nine an extra Fifteen numbers. (See in *Liber D* the meanings and correspondences of 9, 15, 24, 45, 300, 345).[16]

45 is moreover ADM, man. "Mosheh" is thus the name of man as a God-concealing form. But in the Ritual let the Adept replace this "Mosheh" by his own motto as Adeptus Minor. For "Ishrael" let him prefer his own Magical Race, according to the obligations of his Oaths

to Our Holy Order![17] (The Beast 666 Himself used "Ankh-f-n-khonsu" and "Khem" in this section.)

Line 2 The Adept reminds His Angel that He has created That One Substance of which Hermes hath written in the Table of Emerald, whose virtue is to unite in itself all opposite modes of Being, thereby to serve as a Talis-man charged with the Spiritual Energy of Existence, an Elixir or Stone composed of the physical basis of Life. This Commemoration is placed between the two personal appeals to the Angel, as if to claim privilege to partake of this Eucharist which createth, sustaineth and redeemeth all things.

Line 3 He now asserts that he is himself the "Angel" or messenger of his Angel; that is, he is a mind and body whose office is to receive and transmit the Word of his Angel. He hails his Angel not only as "un-nefer," the Perfection of "Asar" himself as a man, but as Ptah-Apophrasz-Ra, the identity (Hadit) wrapped in the Dragon (Nuit) and thereby manifested as a Sun (Ra-Hoor-Khuit). The "Egg" (or Heart) "girt with a Serpent" is a cognate symbol; the idea is thus expressed later in the ritual. (See *Liber LXV*, which expands this to the utmost.)

Section B

The Adept passes from contemplation to action in the Sections now following, B to Gg. He is to travel astrally around the circle, making the appropriate pentagrams, sigils and signs. His direction is widdershins.[18] He thus makes three curves, each covering three-fourths of the circle.[19] He should give the Sign of the Enterer on passing the Kiblah, or Direction of Boleskine.[20] This picks up the Force naturally radiating from that point,* and projects it in the direction of the path of the Magician. The sigils are those given in *The Equinox* I

* This is an assumption based on *Liber Legis* II, 78 and III, 34.

(7), Plate X outside the square;[21] the signs those shewn in Vol. I no. 2, Plate "The Signs of the Grades."[22] In these invocations he should expand his girth and his stature to the utmost,* assuming the form and the consciousness of the Elemental God of the quarter. After this, he begins to vibrate the "Barbarous Names" of the Ritual.

Now let him not only fill his whole being to the uttermost with the force of the Names; but let him formulate his Will, understood thoroughly as the dynamic aspect of his Creative Self, in an appearance symbolically apt, I say not in the form of a Ray of Light, of a Fiery Sword, or of aught save that bodily Vehicle of the Holy Ghost which is sacred to BAPHOMET,[23] by its virtue that concealeth the Lion and the Serpent that His Image may appear adorably upon the Earth for ever.

Let then the Adept extend his Will beyond the Circle in this imagined Shape, and let it radiate with the Light proper to the Element invoked, and let each Word issue along the Shaft with passionate impulse, as if its Voice gave command thereto that it should thrust itself leapingly forward. Let also each Word accumulate authority, so that the Head of the Shaft may plunge twice as far for the Second Word as for the First, and Four Times for the Third as for the Second, and thus to the end. Moreover, let the Adept fling forth his whole consciousness thither. Then at the final wWord, let him bring rushing back his Will within himself, steadily streaming, and let him offer himself to its point, as Artemis to Pan, that this perfectly pure concentration of the Element purge him thoroughly, and possess him with its passion.

In this Sacrament being wholly at one with that Element, let the Adept utter the Charge "Hear Me, and

* Having experience of success in the practices of Liber DXXXVI, "B*ατραχοφρενοβοοκοσμομαχια*."

make," *etc.*, with strong sense that this unity with that quarter of the Universe confers upon him the fullest freedom and privilege appurtenant thereto.

Let the Adept take note of the wording of the Charge. The "Firmament" is the Ruach, the "mental plane": it is the realm of Shu, or Zeus, where revolves the Wheel of the Gunas, the Three Forms* of Being. The *Æthyr* is the "Akasa", the "Spirit," the *Æthyr* of physics, which is the framework on which all forms are founded; it receives, records and transmits all impulses without itself suffering

* They correspond to the Sulphur, Mercury, and Salt of Alchemy; to Sattvas, Rajas, and Tamas in the Hindu system; and are rather modes of action than actual qualities even when conceived as latent. They are the apparatus of communication between the planes; as such, they are conventions. There is no absolute validity in any means of mental apprehension; but unless we make these spirits of the Firmament subject unto us by establishing right relations (within the proper limits) with the Universe, we shall fall into error when we develop our new instrument of direct understanding. It is vital that the Adept should train his intellectual faculties to tell him the truth, in the measure of their capacity. To despise the mind on account of its limitations is the most disastrous blunder; it is the common cause of the calamities which strew so many shores with the wreckage of the Mystic Armada. Bigotry, Arrogance, Bewilderment, all forms of mental and moral disorder, so often observed in people of great spiritual attainment, have brought the Path itself into discredit; almost all such catastrophes are due to trying to build the Temple of the Spirit without proper attention to the mental laws of structrue and the physical necessities of freedom. The mind must be brought to its utmost pitch of perfection, but according to its own internal properties; one cannot feet a microscope on mutton chops. It must be regarded as a mechanical instrument of knowledge, independent of the personality of its possessor. One must treat it exactly as one treats one's electroscope or one's eyes; one must guard against the danger of disturbance due to the influence of one's wishes. A physician calls in a colleage to attend his own family, knowing that personal anxiety may derange his judgement. A microscopist who trusts his eyes when his pet theory is at stake may falsify the facts, and find too late that he has made a fool of himself.

In the case of initiation itself, history is scarred with the would inflicted by this Dagger. It reminds us constantly of the danger of relying upon the intellectual faculties. A judge must know the law in every point, and be detached from personal prejudices, and incorruptible, or iniquity will triumph. Dogma, with persecution, delusion, paralysis of progress, and many another evil, as its satraps, has always establsihed a tyranny when Genius has proclaimed it. Islam making a bonfire of written Wisdom, and Haeckel forging biological evidence; physicists ignorant of radioactivity disputing the conclusions of geology, and theologicans impatient of truth struggling against the tide of thought; all such must perish at the hands of their own error in making their minds, internally defective or externally deflected, the measure of the Universe.

mutation thereby. The "Earth" is the sphere wherein the operation of these "fundamental" and æthyric forces appears to perception. "Under the Earth" is the world of those phenomena which inform those perceived projections, and determine their particular character. "Dry land" is the place of dead "material things," dry (*i.e.* unknowable) because unable to act on our minds. "Water" is the vehicle whereby we feel such things; "air" their menstruum wherein these feelings are mentally apprehended. It is called "whirling" because of the instability of thought, and the fatuity of reason, on which we are yet dependent for what we call "life." "Rushing Fire" is the world in which wandering thought burns up to swift-darting Will. These four stages explain how the non-Ego is transmuted into the Ego. A "Spell" of God is any form of consciousness, and a "Scourge" any form of action.

The Charge, as a whole, demands for the Adept the control of every detail of the Universe which His Angel has created as a means of manifesting Himself to Himself. It covers command of the primary projection of the Possible in individuality, in the antithetical artifice which is the device of Mind, and in a balanced triplicity of modes or states of being, whose combinations constitute the characteristics of Cosmos. It includes also a standard of structure, a rigidity to make reference possible. Upon these foundations of condition, which are not things in themselves, but the canon or code to which things conform, is builded the Temple of Being, whose materials are themselves perfectly mysterious, inscrutable as the Soul, and like the Soul imagining themselves by symbols which we may feel, perceive, and adapt to our use without ever knowing the whole Truth about them. The Adept sums up all these items by claiming authority over every form of expression possible to Existence, whether it be a "spell" (idea) or a "scourge" (act) of "God,"

that is, of himself. The Adept must accept every "spirit," every "spell," every "scourge," as part of his environment, and make them all "subject to" himself; that is, consider them as contributory causes of himsef. They have made him what he is. They correspond exactly to his own faculties. They are all—ultimately—of equal importance. The fact that he is what he is proves that each item is equilibrated. The impact of each new impression affects the entire system in due measure. He must therefore realize that every event is subject to him. It occurs because he had need of it. Iron rusts because the molecules demand oxygen for the satisfaction of their tendencies. They do not crave hydrogen; therefore combination with that gas is an event which does not happen. All experiences contribute to make us complete in ourselves. We feel ourselves subject to them so long as we fail to recognize this: when we do, we perceive that they are subject to us. And whenever we strive to evade an experience, whatever it may be, we thereby do wrong to ourselves. We thwart our own tendencies. To live is to change; and to oppose change is to revolt against the law which we have enacted to govern our lives. To resent destiny is thus to abdicate our sovereignty, and to invoke death. Indeed, we have decreed the doom of death every breach of the law of life. And every failure to incorporate any impression starves the particular faculty which stood in need of it.

This Section B invokes Air in the East, with a Shaft of golden glory.

Section C

The Adept now invokes Fire in the South; flame-red are the rays that burst from his *verendum*.*

* [*Lat.*, lit. "thing to be feared"; a term used by Levi (*Rituel de Haute Magie*, cap. VII) for the Magic Wand ("to which, however, an allegorical significance may perhaps be attributed" – Waite, *Book of Ceremonial Magic*).]

Section D

He invokes Water in the West, his Wand billowing forth blue radiance.

Section E

He goes to the North to invoke Earth; flowers of green flame flash forth from his his weapon.

As practice makes the Adept perfect in this Work, it becomes automatic to attach all these complicated ideas and intentions to their correlated words and acts. When this is attained, he may go deeper into the formula by amplifying its correspondences. Thus, he make invoke Water in the manner of water, extending his Will with majestic and irresistable motion, midnful of its impulse gravitation, yet with a suave and tranquil appearance of weakness. Again, he may apply the formula of Water to its peculiar purpose as it surges back into his sphere, using it with conscious skill for the cleansing and calming of the receptive and emotional elements in his character, and for the solution or sweeping-away of those tangled weeds of prejudice which hamper him from freedom to act as he will. Similar applications of the remaining invocations will occur to the Adept who is ready to use them.

Section F

The Adept now returns to the Tiphareth square of his Tau, and invokes Spirit, facing towards Boleskine, by the active Pentagrams, the sigil called The Mark of the Beast,[24] and the Signs of L.V.X. (See plate as before.) He then vibrates the Names extending his Will in the same way as before, but vertically upward. At the same time he expands the Source of that Will—the secret symbol of self—both about him and below, as if to affirm that Self, duplex as is its form, reluctant to acquiesce in its failure to coincide with the Sphere of Nuit. Let him

now imagine, at the last Word, that the Head of his Will, where his consciousness is fixed, opens its fissure (the Brahmarandhra Cakkra, at the juncture of the cranial sutres) and exudes a drop of clear crystalline dew, and that this pearl is his Soul, a virgin offering to his Angel, pressed forth from his being by the intensity of his Aspiration.

Section Ff

With these words the Adept does not withdraw his Will within him as in the previous sections. He thinks of them as a reflection of Truth on the surface of the dew, where his Soul hides trembling. He takes them to be the first formulation in his consciousness of the nature of His Holy Guardian Angel.

Line 1 The "Gods" include all the conscious elements of his nature.

Line 2 The "Universe" includes all possible phenomena of which he can be aware.

Line 3 The "Winds" are his thoughts, which have prevented him from attaining to his Angel.

Line 4 His Angel has made "Voice," the magical weapon which produces "Words," and these words have been the Wisdom by which He hath created all things.[25] The "Voice" is necessary as the link between the Adept and his Angel. The Angel is "king," the One who "can," the "source of authority and the fount of honour"; also the King (or King's Son) who delivers the Enchanted Princess and makes her his Queen. He is "Ruler," the "unconscious will"; to be thwarted no more by the ignorant and capricious false will of the conscious man. And He is "Helper," the author of the infallible impulse that sends the Soul sweeping along the skies on its proper path with such impetus that the attraction of alien orbs is no longer sufficient to swerve it. The "Hear Me" clause is now uttered by the normal human consciousness, withdrawn to the physical body: the Adept must

deliberately abandon his attainment, because it is not yet his whole being which burns up before the Beloved.

Section G

The Adept, though withdrawn, shall have maintained the Extension of his Symbol. He now repeats the signs as before, save that he makes the Passive Invoking Pentagram of Spirit. He concentrates his consciousness within his Twin-Symbol of Self, and endeavours to send it to sleep. But if the Operation be performed properly, his Angel shall have accepted the offering of Dew, and seized with fervour upon the extended symbol of Will towards Himself. This then shall He shake vehemently with vibrations of love reveraberating with the Words of the Section. Even in the physical ears of the Adept there shall resound an echo thereof, yet he shall not be able to describe it. It shall seem both louder than thunder, and softer than the whisper of the night-wind. It shall at once be inarticulate, and mean more than he hath ever heard.

Now let him strive with all the strength of his Soul to withstand the Will of his Angel, concealing himself in the closest cell of the citadel of consciousness. Let him consecrate himself to resist the assault of the Voice and the Vibration until his consciousness faint away into Nothing. For if there abide unabsorbed even one single atom of the false Ego, that atom should stain the virginity of the True Self, and profane the Oath; then that atom should be so inflamed by the approach of the Angel that it should overwhelm the rest of the mind, tyrannize over it, and become an insane despot to the total ruin of the realm.

But, all being dead to sense, who then is able to strive against the Angel? He shall intensify the stress of His Spirit so that His loyal legions of Lion-Serpents leap from the ambush, awakening the Adept to witness their Will and sweep him with them in their enthusiasm, so that he consciously partakes their purpose, and sees in its

simplicity the solution to all his perplexities. Thus then shall the Adept be aware that he is being swept away through the column of his Will-Symbol, and that His Angel is indeed himself, with intimacy so intense as to become identity, and that not in a single Ego, but in every unconscious element that shares in that manifold uprush.

This rapture is accompanied by a tempest of brilliant light, almost always; and also in many cases by an outburst of sound, stupendous and sublime in all cases, though its character may vary within wide limits.*

The spate of stars shoots from the head of the Will-symbol, and is scattered over the sky in glittering galaxies. This dispersion destroys the concentration of the Adept, whose mind cannot master such multiplicity of majesty: as a rule, he simply sinks stunned into normality, to recall nothing of his experience but a vague though vivid impression of complete release and ineffable rapture. Repetition fortifies him to realize the nature of his attainment: and his Angel, the link once made, frequents him, and trains him subtly to be sensitive to His Holy presence and persuasion. But it may occur, especially after repeated success, that the Adept is not flung back into his mortality by the explosion of the Star-spate, but identified with one particular "Lion-Serpent," continuing conscious thereof until it finds its proper place in Space, when its secret self flowers forth as a Truth, which the Adept may then take back to earth with him.

This is but a side issue. The main purpose of the Ritual is to establish the relation of the subconscious self with the Angel in such a way that the Adept is aware that his Angel is the Unity which expresses the sum of the Elements of his Self, that his normal consciousness contains alien enemies introduced by the accidents of

* These phenomena are not wholly subjective; they may be perceived, though often under other forms, by even the ordinary man.

environment, and that this Knowledge and Conversation of His Holy Guardian Angel destroys all doubts and delusions, confers all blessings, teaches all Truth, and contains all delights. But it is important that the Adept should not rest in mere inexpressible realization of his raputre, but rouse himself to make the relation submit to analysis, to render it in rational terms, and thereby enlighten his mind and heart in a sense as superior to fanatical enthusiasm as Beethoven's music is to West African war-drums.

Section Gg

The Adept should have realized that his Act of Union with the Angel implies (1) the death of his old mind save insofar as his unconscious elements preserve its memory when they absorb it, and (2) the death of his unconscious elements themselves. But their death is rather a going forth to renew their life through love. He then, by conscious comprehension of them separately and together, becomes the "Angel" of his Angel, as Hermes is the Word of Zeus, whose own voice is Thunder. Thus in this Section the Adept utters articulately, so far as words may, what his Angel is to Himself. He says this, with his *scin-læca* wholly withdrawn into his physical body; constraining his Angel to indwell his heart.

Line 1 "I am He" asserts the destruction of the sense of separateness between self and Self. It affirms existence, but of the third person only. "The Bornless Spirit" is free of all space, "having sight in the feet," that they may choose their own path.[26] "Strong" is GBR, the Magician escorted by the Sun and the Moon (see *Liber D* and *Liber* 777). "The Immortal Fire" is the creative Self; impersonal energy cannot perish, no matter what forms it assumes. Combustion is Love.

Line 2 "Truth" is the necessary relation of any two things; therefore, although it implied duality, it enables us to

conceive of two things as being one thing such that it demands to be defined by complementals. Thus, an hyperbola is a simple idea, but its construction exacts two curves.

Line 3 The Angel, as the Adept knows him, is a being in Tiphareth, which obscures Kether. The Adept is not officially aware of the higher Sephiroth. He cannot perceive, like the Ipsissimus, that all things soever are equally illusion and equally Absolute. He is in Tiphareth, whose office is Redemption, and he deplores the events which have cause the apparent Sorrow from which he has just escaped. He is also aware, even in the height of his ecstasy, of the limits and defects of his Attainment.[27]

Line 4 This refers to the phenomena which accompany his attainment.

Line 5 This means the recognition of the Angel as the True Self of his subconscious Self, the hidden Life of his physical life.

Line 6 The Adept realizes every breath, every word of his Angel as charged with creative fire. Tiphareth is the Sun, and the Angel is the spiritual Sun of the Soul of the Adept.

Line 7 Here is summed the entire process of bringing the conditioned Universe to knowledge of itself through the formula of generation;* a soul implants itself in sense-hoodwinked body and reason-fettered mind, makes them aware of their Inmate, and thus to partake of its own consciousness of the Light.

Line 8 "Grace"† has here its proper sense of "Pleasantness." The existence of the Angel is the justification of the device of Creation.‡

---

* This is, Yod Hé, realizing Themselves Will and Understanding in the twins Vau Hé, Mind and Body.

† [Greek χαρις]

‡ But see also the general solution of the Riddle of Existence in *The Book of the Law* and its Comment—Part IV of *Book 4*. [See Works Cited.]

Line 9. This line must be studied in the light of *Liber LXV* (*Equinox* III (1), p. 65).

Section H

This recapitulation demands the going forth together of the Adept and his Angel "to do their pleasure on the Earth among the living.

Section J

The Beast 666 having devised the present method of using this Ritual, having proved it by His own practice to be of infallible puissnace when properly performed, and now having written it down for the world, it shall be an ornament for the Adept who adopts it to cry Hail to His Name at the end of his work. This shall moreover encourage him in Magick, to recall that indeed there was One who attained by its use to the Knowledge and Conversation of His Holy Guardian Angel, the which forsook Him no more, but made Him a Magus, the Word of the Æon of Horus!

For know this, that the Name IAF in its most secret and mighty sense declareth the Formula of the Magick of THE BEAST whereby He wrought many wonders. And because He doth will that the whole world shall attain to this Art, He now hideth it herein so that the worthy may win to His Wisdom.

Let I and F face all,* yet ward their A from attack. "The Hermit" to himself, "The Fool" to foes, "The Hierophant" to friends. Nine by nature, Naught by attainment, Five by function, In speech swift, subtle and secret; in thought creative, unbiased, unbounded; in act gentle, patient, persistent.

* If we adopt the new orthography VIAOV (*Book 4*, Part III, Chap. V) we must read "The Sun—6—the Son" *etc*., for "all"; and elaborate this interpretation here given in other ways, accordingly. Thus O (or F) will not be "The Hierophant," but "The Devil"—the Eye—Baphomet, *etc.*, "Fifteen by function" instead of "Five", *etc.*, and "in act free, firm, aspiring, ecstatic," rather than "gentle," *etc*. as in the present text.

Hermes to hear, Dionysus to touch, Pan to behold!

A Virgin, A Babe, and a Beast!

A Liar, an Idiot, and a Master of Men!

A kiss, a guffaw, and a bellow; he that hath ears to hear, let him hear!

Take Ten that by One, and One that is One in Three, to conceal them in Six![28]

The Wand to all Cups, and thy Disk to all Swords, but betray not thine Egg!

Moreover also is IAF verily 666 by virtue of Number;[29] and this is a Mystery of Mysteries; who knoweth it, he is adept of Adepts, and Mighty among Magicians!

Now this Word SABAF, being by number Threescore and Ten,* is a Name of Ayin, the Eye, and "The Devil" our Lord, and the Goat of Mendes. He is the Lord of the Sabbath of the Adepts, and is Satan, therefore also the Sun, whose number of Magick is 666, the seal of His servant the BEAST.[30]

But SA is 61, AIN, the Naught of Nuit; BA means "go," for Hadit, and F is their Son the Sun, who is Ra-Hoor-Khuit.

So then let the Adept set this[31] sigil upon all the Words he hath writ in the book of the Works of his Will.

And let him then end all, saying: Such are the Words!† For by this he maketh proclamation before all

* There is an alternative spelling, TZBA—F, where the Root, "an Host," has the value of 93. The Practicus should revise this Ritual throughout in the Light of his personal researches in the Qabalah, and make it his own peculiar property. The spelling her suggested implies that he who utters the Word affirms his allegiance to the symbols 93 and 6; that he is a warrior in the army of Will, and of the Sun. 93 is also the number of AIWAZ and 6 of The Beast.

† The consonants of LOGOS, "Word," add (Hebrew values) to 93 [reading the Sigma as Samekh = 60; reading it as Shin = 300 gives 333], and EIIH, "Words" (whence "Epic") has also that value; EIΔE TA EIIH might be the phrase here intended; its number is 418. This would then assert the accomplishment of the Great Work; this is the natural conclusion of the Ritual. *Cf. CCXX*, III, 75.

them that be about his Circle that these Words are true and puissant, binding what he would bind, and loosing what he would loose.

Let the Adept perform this ritual right, perfect in every part thereof, once daily for one moon, then twice, at dawn and dusk, for two moons; next thrice, noon added, for three moons; afterwards, midnight making up his course, for four moons four times every day. Then let the Eleventh Moon be consecrated wholly to this Work; let him be instant in constant ardour, dismissing all but his sheer needs to eat and sleep.* For know that the true Formula† whose virtue sufficed the Beast in this Attainment, was thus:

INVOKE OFTEN‡

So may all men come at last to the Knowledge and Conversation of the Holy Guardian Angel: thus sayeth The Beast, and prayeth his own Angel that this Book be as a burning Lamp, and as a living Spring, for Light and Life to them that read therein.

666

* These needs are modified during the process of Initiation both as to quantity and quality. One should not become anxious about one's phyiscal or mental health on *à priori* groups, but pay attention only to indubitable symptoms of distress should such arise.

† [See long note on next page]

‡ See *Equinox* I (8), p. 22.

[Follows second footnote from previous page]

† The *Oracles of Zoroaster* utter this:[32]

> "And when, by often invoking, all the phantasms are vanished, thou shalt see that Holy and Formless Fire which darts and flashes through all the Depths of the Universe: hear thou the Voice of the Fire!"
>
> "A similar Fire flashingly extending through the rushings of Air, or a Fire formless whence cometh the Image of a Voice, or even a flashing Light abounding, revolving, whirling forth, crying aloud. Also there is the vision of the fire-flashing Courser of Light, or also a Child, borne aloft on the shoulders of the Celestial Steed, fiery, or clothed with gold, or naked, or shooting with the bow-shafts of Light, and standing on the shoulders of the horse; then if thy meditation prolongeth itself, thou shalt unite all these Symbols into the form of a Lion."

This passage—combined with several others—is paraphrased in poetry by Aleister Crowley in his *Tannhäuser*:[33]

And when, *invoking often*, thou shalt see
That formless Fire; when all the earth is shaken,
The stars abide not, and the moon is gone,
All Time crushed back into Eternity,
The Universe by earthquake overtaken;
Light is not, and the thunders roll,
The World is done:
When in the darkness Chaos rolls again
In the excited brain:
Then, O then call not to thy view that visible
Image of Nature; fatal is her name!
It fitteth not thy body to behold
That living light of Hell,
The unluminous, dead flame,
Until that body from the crucible
Hath passed, pure gold!
For, from the confines of material space,
The twilight-moving place,
The gates of matter, and the dark threshold,
Before the faces of the Things that dwell
In the Abodes of Night,
Spring into sight
Demons dog-faced, that show no mortal sign
Of Truth, but desecrate the Light Divine,
Seducing from the sacred mysteries.
But, after all these Folk of Fear are driven
Before the avenging levin
That rives the opening skies,
Behold that Formless and that Holy Flame
That hath no name;
The Fire that darts and flashes, writhes and creeps
Snake-wise in royal robe,
Wound round that vanished glory of the globe,
Unto that sky beyond the starry deeps,
Beyond the Toils of Time—then formulate
In thine own mind, luminous, concentrate,
The Lion of the Light, a child that stands
On the vast shoulders of the Steed of God:
Or winged, or shooting flying shafts, or shod
With the flame-sandals. Then, lift up thine hands!
Centre thee in thine heart one scarlet thought
Limpid with brilliance of the Light above!
Draw into nought
All life, death, hatred, love:
All self concentred in the sole desire—
Hear thou the voice of Fire!

POINT III
Scholion on Sections G & Gg

"The Seeds of Immortality"

The Adept who has mastered this Ritual, successfully realizing the full import of this controlled rapture, ought notto allow his mind to loosen its grip on the ctual imagery of the Star-spate, Will-Symbol, or Soul-Symbol, or even to forget his duty to the body and the sensible surroundings. Nor should he omit to keep his Body of Light in close touch with the phenomena of its own plane, so that its privy consciousness may fulfil its proper functions of protecting his scattered ideas from obsession.

But he should have acquired, by previous practice, the faculty of detatching these elements of his consciousness from their articulate centre, so that they become (temporarily) independent responsible units, capable of receiving communications from headquarters at will, but perfectly able (1) to take care of themselves without troubling their chief, and (2) to report to him at the proper time. In a figure, they must be like subordinate officers, expected to display self-reliance, initiative, and integrity in the execution of the Orders of the Day.

The Adept should therefore be able to rely on these individual minds of his to control their own conditions without interference from himself for the time required, and to recall them in due course, receiving an accurate report of their adventures.

This being so, the Adept will be free to concentrate his deepest Self, that part of him which unconsciously orders his true Will, upon the realization of his Holy Guardian Angel. The absence of his bodily, mental and astral consciousness is indeed cardinal to success, for it is their usurpation of his attention which has made him deaf to his Soul, and his preoccupation with their affairs that has prevented him from perceiving that Soul.

The effect of the Ritual has been

(*a*) to keep them so busy with their own work that they cease to distract him;

(*b*) to separate them so completely that his soul is stripped of its sheaths;

(*c*) to arouse in him an enthusiasm so intense as to intoxicate and anæsthetize him, that he may not feel and resent the agony of spiritual vivisection,[34] just as bashful lovers get drunk on the wedding night, in order to brazen out the intensity of shame which so mysteriously coexists with their desire;

(*d*) to concentrate the necessary spiritual forces from every element, and fling them simultaneously into the aspiration towards the Holy Guardian Angel, and

(*e*) to attract the Angel by the vibration of the magical voice which invokes Him.

The method of the Ritual is thus manifold.

There is firstly an analysis of the Adept, which enables him to calculate his course of action. He can decide what must be banished, what purified, what concentrated.* He can then concentrate his will upon its one essential element, overcoming its resistance—which is automatic, like a physiological reflex—by destroying inhibitions through his ego-overwhelming enthusiasm.† The other half of the work needs no such complex effort; for his Angel is simple and unperplexed, ready at all times to respond to rightly-ordered approach.

* [*qy*. "consecrated"]

† A high degree of initiation is required. This means that the process of analysis must have been carried out very thoroughly. The Adept must have become aware of his deepest impulses, and understood their true significance. The "resistance" here mentioned is automatic; it increases indefinitely against direct pressure. It is useless to try to force onself in these matters; the uninitiated Aspirant, however eager he may be, is sure to fail. One must know how to deal with each internal idea as it arises. It is impossible to overcome one's inhibitions by conscious effort; their existence justifies them. God is on their side, as on that of the victim in Browning's *Instans Tyrannus*. A man cannot compel himself to love, however much he may want to, on various rational grounds. But on the other hand, when the true impulse comes, it overwhelms all its critics; they are powerless either to make or break a genius; it can only testifyt tot the fact that it has met its master.

But the results of the Ritual are too various to permit of rigid description. One may say that, presuming the union to be perfect, the Adept need not retain any memory soever of what has occurred. He may be merely aware of a gap in his conscious life, and judge of its contents by observing that his nature has been subtly transfigured. Such an experience might indeed be the proof of perfection.

If the Adept is to be any wise conscious of his Angel, it must be that some part of his mind is prepared to realize the rapture, and to express it to itself in one way or another. This involves the perfection of that part, its freedom from prejudice and the limitations of rationality so-called. For instance, one could not receive the illumination as to the nature of life which the doctrine of Evolution should shed, if one is passionately persuaded that humanity is essentially not animal, or convinced that causality is repugnant to reason. The Adept must be ready for the utter destruction of his point-of-view on any subject, and even that of his innate conception of the forms and laws of thought.* Thus, he may find that his Angel considers his "business" or his "love" to be absurd trifles; also that human ideas of "time" are invalid, and human "laws" of logic applicable only to the relations between illusions.

Now, the Angel will make contact with the Adept at any point that is sensitive to His influence. Such a point will naturally be one that is salient in the Adept's character, and also one that is, in the proper sense of the word, pure.†

Thus an artist, attuned to appreciate plastic beauty, is likely to receive a visual impression of his Angel in a physical form which

* Of course, even false tenets and modes of the mind are in one sense true. It is only their appearance which alters. Copernicus did not destroy the facts of nature, or change the instruments of observation. He merely effected a radical simplification of science. Error is really a "fool's knot." Moreover, the very tendency responsible for the entanglement is one of the necessary elements of the situation. Nothing is "wrong" in the end; and one cannot reach the "right" point of view without the aid of one's particular "wrong" point. If we reject or alter the negative of a photograph we shall not get a perfect positive.

† This means, free from ideas, however excellent in themselves, which are foreign to it. For instance, literary interest has no proper place in a picture.

is sublimely quintessiantial of his ideal. A musician may be rapt away by majestic melodies such as he never hoped to hear. A philosopher may attain apprehension of tremendous truths, the solution of problems that had baffled him all his life.

Conformably with this doctrine, we read of illuminations experienced by simple-minded men, such as a workman who "saw God" and likened Him to "a quantity of little pears." Again, we know that ecstasy, impinging upon unbalanced minds, inflames the idolized idea, and produces fanatical faith fierce even to frenzy, with intolerance and insanely disordered energy which is yet so powerful as to affect* the destinies of empires.

But the phenomena of the Knowledge and Conversation of the Holy Guardian Angel are a side issue; the essence of the Union is the intimacy. This intimacy (or rather, identity) is independent of all partial forms of expression; at its best it is therefore as inarticulate as Love is.

The intensity of the consummation will more probably compel a sob or a cry, some nature physical gesture of animal sympathy spasm. This is to be criticized as incomplete self-control. Silence is nobler.

In any case, the Adept must be in communion with his Angel, so that his Soul is suffused with sublimity, whether intelligible or not in terms of intellect. It is evident that the stress of such spiritual possession must tend to overwhelm the soul, especially at first. It actually suffers from the excess of its ecstasy, just as extreme love produces vertigo. The soul sinks and swoons. Such weakness is fatal alike to its enjoyment and its apprehension: "be strong! Then canst thou bear more joy"† sayeth *The Book of the Law*.‡

The Adept must therefore play the man, arousing himself, to harden his soul.

To this end, I The Beast have made trial and proof of divers devices. Of these the most potents is to set the body to strive with

* [*v.l.* "effect", but the reading given makes more sense in the context.]

† [AL II, 70]

‡ *Liber AL vel Legis* II: 61-68, where the details of the proper technique are discussed.

the soul. Let the muscles take grip on themselves as if one were wrestling. Let the jaw and mouth, in particular, be tightened to the utmost. Breathe deeply, slowly, yet strongly. Keep mastery over the mind by muttering forcibly and audibly. But lest such muttering tend to disturb communiion with the Angel, speak only His Name. Until the Adept have heard that Name, therefore, he may not abide in the perfect possession of his Belovéd. His most important task is thus to open his ears to the voice of his Angel, that he may know Him, how He is called. For hearken! this Name, understood rightly and fully, declareth the nature of the Angel in every point, wherefore also that Name is the formula of the perfection to which the Adept must aspire, and also of the power of Magick by virtue whereof he must work.

He then that is as yet ignorant of the Name, let him repeat a Word worthy of this particular Ritual. Such are ABRAHADABRA, the Word of the Æon, which signifieth "The Great Work Accomplished"; and AUMGN, already interpreted in this book;* and the name of THE BEAST, for that His number showeth forth this Union with the Angel, and His Work is no other than to make all men partakers of this Mystery of the Mysteries of Magick.

So then, saying this word or that, let the Adept wrestle with his Angel and withstand Him,[35] that he may constrain Him to consent to continue in communication until the consciousness becomes capable of clear comprehension, and of accurate transmission† of the transcendent Truth of the Belovéd to the heart that holds Him.

---

* The essence of this matter is that the word AUM, which expresses the course of Breath (spiritual life) from free utterance through controlled concentration to Silence, is transmuted by the creation of the compound letter MΓN to replace M: that is, Silence is realized as passing into continuous ecstatic vibration, of the nature of "Love" under "will" as shewn by MΓN = 40 + 3 + 50 = 93 = ΑΓΑΠΗ = ΘΕΛΗΜΑ, *etc.*; and the whole word has the value of 100, Perfection Perfected, the Unity in completion, and equivalent to ΚΦ [*sic.*, s.b. כף – ΚΦ = 520], the conjunction of the essential male and female principles. [*vide supra*, Point I, Section F, note; also *Book 4*, Part III, Ch. VII, §. v.]

† The "normal" intellect is incapable of these functions; a superior faculty must have been developed. As Zoroaster says: "Extend the void mind of thy soul to that Intelligible, that thou mayst learn the Intelligible, because it subsistith beyond Mind. Thou wilt not understand It as when understanding some common thing." [*Chaldæan Oracles*, part of fragment 166 and fragment 167 in Westcott edition.]

The firm repetition of one of these Words ought to enable the Adept to maintain the state of Union for several minutes, even at first.

In any case, he must rekindle his ardour, esteeming his success rather as an encouragement to more ardent aspiration than as a triumph. He should increase his efforts.

Let him beware of the "lust of result," of expecting too much, of losing courage if his first success is followed by a series of failures.

For success makes success seem so incredible that one is apt to create an inhibition fatal to subsequent attempts. One fears to fail; the fear intrudes upon the concentration, and so fulfils its own prophecy. We know how too much pleasure in a love affair makes one afraid to disgrace oneself on the next few occasions; indeed, until familiarity has accustomed one to the idea that one's lover has never supposed one to be more than human. Confidence returns gradually. Inarticulate ecstasy is replaced by a more sober enjoyment of the elements of the fascination.

Just so one's first dazzled delight in a new landscape turns, as one continues to gaze, to the appreciation of exquisite details of the view. At first they were blurred by the blinding rush of general beauty; they emerge one by one as the shock subsides, and passionate rapture yields to intelligent interest.

In the same way the Adept almost always begins by torrential lyrical extravagences about "ineffable love," "unimaginable bliss," "inexpressible infinities of illimitable utterness."* He usually loses his sense of proportion, of humour, of reality, and of sound judgement. His ego is often inflated to the bursting point, till he would be abjectly ridiculous if he were not so pitifully dangerous to himself and others. He also tends to take his new-found "truths of illlumination" for the entire body of truth, and insists that they must be as valid and vital for all men as they happen to be for himself.[36]

It is wise to keep silence about those things "unlawful to utter" which one may have heard "in the seventh heaven."[37] This may not apply to the sixth.

* This corresponds to the emotional and metaphysical fog which is characteristic of the emergence of thought from homogeneity. The clear and concise differentiation of ideas marks the adult mind.

The Adept must keep himself in hand, however tempted to make a new heaven and a new earth in the next few days by trumpeting his triumphs. He must give time a chance to redress his balance, sore shaken by the impact of the Infinite.

As he becomes adjusted to intercourse with his Angel, he will find his passionate ecstasy develop a quality of peace and intelligibility which adds power, while it informs and fortifies his mental and moral qualities instead of obscuring and upsetting them. He will by now have become able to converse with his Angel, impossible as it once seemed; for he now knows that the storm of souund which he supposed to be the Voice was only the clamour of his own confusions. The "infinity" nonsense was born of his own inability to think clearly beyond his limits, just as a Bushman, confronted by numbers above five, can only call them "many."

The truth told by the Angel, immensely as it extends the horizon of the Adept, is perfectly definite and precise. It does not deal in ambiguities and abstractions. It possesses form, and confesses law; in exactly the same manner and degree as any other body of truth. IT is to the truth of the material and intellectual spheres of man very much what the Mathematics of Philosophy with its "infintite series" and "Cantorian continuity" is to schoolboy arithmetic. Each implies the other, though by that one may may explore the essential nature of existence and by this a pawnbroker's profits.

This then is the true aim of the Adept in this whole operation, to assimilate himself to his Angel by continual conscious communion. For his Angel is an intelligible image of his own true Will, to do which is the whole of the law of his Being.

Also the Angel appeareth in Tiphareth, which is the heart of the Ruach, and thus the Centre of Gravity of the Mind. It is also directly inspired from Kether, the ultimate Self, through the Path of "The High Priestess," or initiated intuition. Hence the Angel is in truth the *logos* or articulate expression of the whole being of the Adept, so that as he increases in the perfect understanding of

His Name, he approaches the solution of the ultimate problem, what he himself truly is.

Unto this final attainment the Adept may trust his Angel to lead him: for the Tiphareth-consciousness alone is connected by paths with the various parts of the mind.* None therefore save He hath the knowledge requisite for calculating the combinations of conduct which will organize and equilibrate the forces of the Adept, against the moment when it becomes necessary to confront the Abyss. The Adept must control a compact and coherent mass if he is to make sure of hurling it from him with a clean-cut gesture.

I, The Beast 666, lift up my voice and swear that I myself have been brought hither by main Angel, after that I had attained unto the Knowledge and Conversation of Him by virtue of mind ardour towards Him, and of this Ritual that I bestow upon men my fellows, and most of of His great Love that He beareth to me. Yea, verily, He led me to the Abyss; He bade me fling away all that I had and all that I was; and He forsook me in that Hour. But when I came beyond the Abyss, to be reborn within the Womb of BABALON, then came he unto me abiding in my virgin heart, its Lord and Lover!

Also He made me a Magus, speaking through His Law the Word of the new Æon, the Æon of the Crowned and Conquering Child.† Thus he fulfilled my Will to bring full Freedom to the race of Men.

Yea, He wrought also in me a Work of Wonder beyond that, but in this matter I am sworn to hold my peace.

*** ***** ***

* See the maps "Minutum Mundum" in *The Equinox* I (2, 3) and the general relations detailed in *Liber 777*, of which the most important columns are reprinted in *Book 4*, Part III, Appendix V.

† For an accound of these matters see *The Equinox*, vol. I, "The Temple of Solomon the King," *Liber* 418, *Liber Aleph* [CXI], *John St. John* [Liber DCCCLX], *The Urn* [Liber LXXIII] and *Book 4*, Part IV.

APPENDIX
The Stele of Jeu – Greek text.

This is included to assist aspirants in making their own Qabalistic analyses and personal adaptations of the ritual. I have given breathings but not accents – in any case neither would have been present on the original MS. – 'barbarous names' are printed in small caps. For "*του δεινα*" ("Him, NN") would be substituted the name of the person to be delivered from the daimon. Roman letters in square brackets indicate the corresponding sections of *Samekh*.

[A] *Σε καλω τον ἀκεφαλον,*
Τον κτισαντα γην και οὐρανον,
Τον κτισαντα νυκτα και ἡμεραν,
Σε τον κτισαντα φως και σκοτος.
Συ εἰ ᾽Οσορονναωφρις, *ὁν οὐδιες εἰδε πωποτε,*
Συ εἰ ᾽Ιαβας, *συ εἰ* ᾽Ιαπος,
Συ διεκρινας το δικαιον και το ἀδικον,
Συ ἐποιησας θηλυ και ἀρρεν,
Συ ἐδειξας σποραν και καρτους,
Συ ἐποιησας τους ανθρωπους αλλελοφιλειν και αλλελομισειν.

[Aa] ᾽Εγω *εἰμι* Μουσες *ὁ προφητης σου,*
ὡ παρεδωκας τα μυστερια σου τα συντελουμενυ ᾽Ιστραελ,
Συ ἐδειξας ὑγρον και ξηρον και πασαν τροφην ἐπακουσον μου.
᾽Εγω *εἰμι ἀγγελος του* Φαπρο ᾽Οσορονναωφρις.
Τουτο ἐστιν σου το ὀνομα το αληθινον το παραδιδομενον τοις προφηταις ᾽Ιστραελ.

[B] ᾽Επακουσον *μου* ᾽ΑΡ‹ΒΑ›ΘΙΑΩ ῾ΡΕΙΒΕΤ ᾽ΑΘΕΛΕΒΕΠΣΕΘ
᾽Α‹ΡΑ›ΒΛΑΘΑ ᾽Α(Λ)ΒΕΤ ᾽ΕΒΕΝΦ(Χ)Ι ΧΙΤΑΣ(Γ)ΟΗ ᾽ΙΒ‹ΑΩ›Θ ᾽ΙΑΩ
Εἰσουσον μου και ἀποστρεψον το δαιμονιον τουτο.

[C] ᾽Επικαλουμαι *σε, τον ἐν τω κενο πνευματι δεινον και ἀορατον θεον*
᾽ΑΡΟΓΟΓΟΡΟΒΡΑΩ ΣΟΧΟΥ ΜΟΔΟΡΙΩ ΦΑΛΑΡΧΑΩ ᾽ΟΟΟ
ἁγιε ᾽Ακεφαλε, *ἀπαλλαξον του δεινα ἀπο του τυνεχοντος αὐτον δαιμονος*

[D] ΡΟΥΒΡΙΑΩ ΜΑΡΙ ΩΔΑΜ ΒΑΛΒΝΑΒΑΩΘ ᾽ΑΣΣ ᾽ΑΔΩΝΑΙ
᾽ΑΦΝΙΑΩ ᾽ΙΘΩΛΗΘ ᾽ΑΒΡΑΣΑΞ ᾽ΑΗΟΩΥ
᾽Ισχυρε ᾽Ακεφαλε, *ἀπαλλαξον τον δεινα ἀπο του τυνεχοντος αὐτον δαιμονος*

[E] ΜΑΒΑΡΡΙΑΙΩ ᾽ΙΩΗΛ ΚΟΘΑ ᾽ΑΘΟΡΗΒΑΛΩ ᾽ΑΒΡΑΩΘ *ἀπαλλαξον του δεινα*

[F] ᾽ΑΩΘ ᾽ΑΒΑΩΘ ΒΑΣΥΜ ᾽ΙΣΑΚ ΣΑΒΑΩΘ ᾽ΙΑΩ

[Ff] Οὑτος ἐστιν ὁ κυριος των θεων,
Οὑτος ἐστιν ὁ κυριος της οἰκουμενυς,
Οὑτος ἐστιν, ὁν οἱ ἀνεμοι φοβουνται,
Οὑτος ἐστιν ὁ ποιεσας φωνες προσταγματι ἑαυτον παντα
Κυριε, βασιλευ, δυναστα, βοεθε, σωσον ψυχην

[G] ’ΙΕΟΥ ΠΥΡ ’ΙΟΥ ΠΥΡ ’ΙΑΩΤ ’ΙΑΗΩ ’ΙΟΟΥ ’ΑΒΡΑΣΑΞ ΣΑΒΡΙΑΜ
’ΟΟ ’ΥΥ ’ΕΥ ’ΟΟ ’ΥΥ ’ΑΔΟΝΑΙΕ ’ΗΔΕ ’ΕΔΕ, εὐαγγελος του θεου,
’ΑΝΛΑΛΑ ΛΑΙ ΓΑΙΑ ’ΑΠΑ ΔΙΑΧΑΝΝΑ ΧΟΡΥΝ.

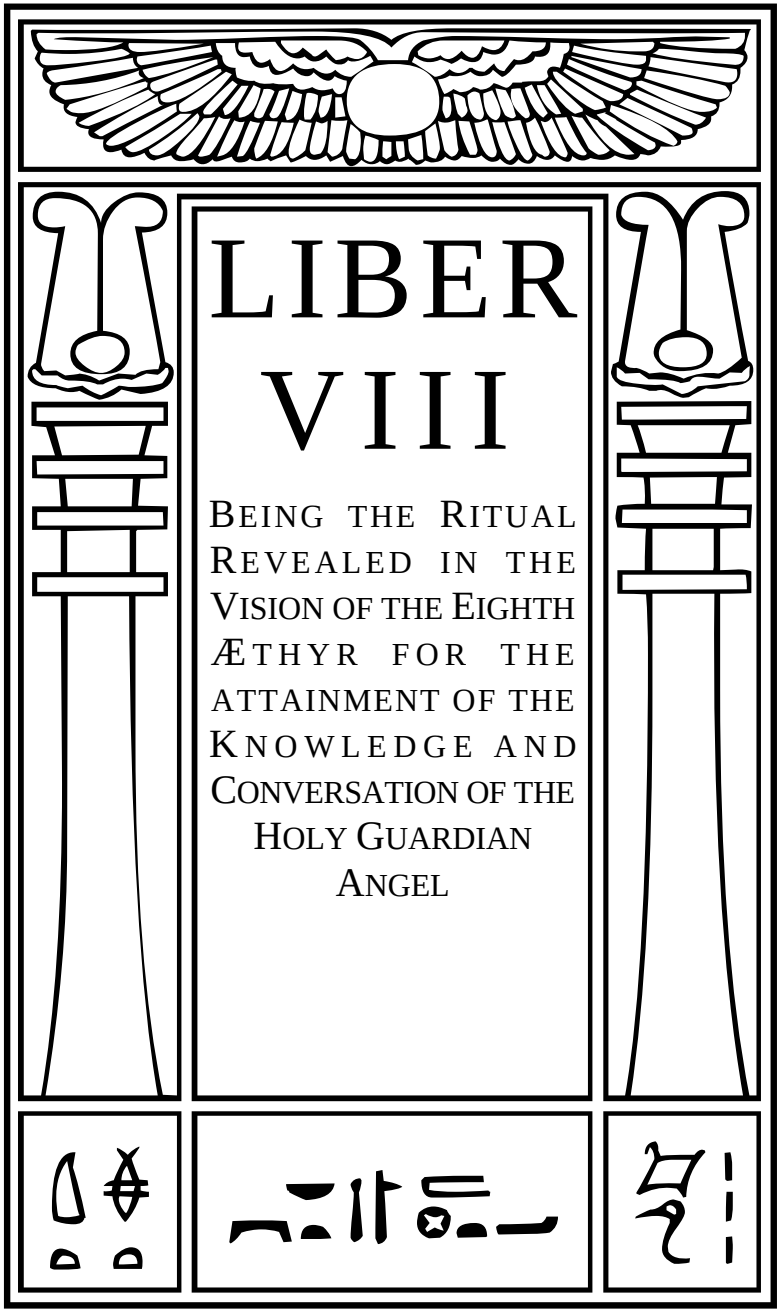
[Gg] ’Εγω εἰμι ὁ ἀκεφαλος δαιμον ἐν τινη ποσιν ἐχων την ὁρασιν,
’Ισχυρος, ⟨ὁ ἐχων⟩ το πυρ το ἀθανατον.
’Εγω εἰμι ἡ αληθεια, ὁ μισον ἀδικηματα γινεσθαι ἐν τω κοσμω.
’Εγω εἰμι ὁ ἀστραπτων και βροντων.
’Εγω εἰμι, οὑ ἐστιν ὁ ἱδρως ὀμβρος ἐπιπιπτων ἐπι την γεν, ἱνα ὀχευη.
’Εγω εἰμι, οὑ του στομα καιεται δι’ ὁλου.
’Εγω εἰμι ὁ γεννων και ἀπογεννων.
’Εγω εἰμι ἡ Χαρις του Αἰωνος,
’Ονομα μοιι καρδια περιεζωσμενη ὀφιν

[H] ’Εξελθε και ἀκολουθησον.

This is followed by a short rubric (English translation by D. E. Aune from Betz (ed.), *The Greek Magical Papyri in Translation*):

> ***Preparation for the above ritual***: Write the formula [*ονομα*] on a new sheet of papyrus, and after extending it from one of your temples to the other, read the 6 names, while you face north saying:
>
> *ὑποταξον μοι παντα τα δαιμονια,*
> *ἱνα μοι ἠν ὑπηκοος πας δαιμον οὐρανιος και αἰθεριος,*
> *και ἐπιγειος και ὑπογειος και χερσαιος και ἐνυδρος*
> *και πασα ἐπιπομπη και μαστιξ ἡ θεου.*
>
> And all daimons will be obedient to you. The beneficial sign is ⊱

(*ὑποταξον μοι παντα τα δαιμονια κ.τ.λ.* is the prototype for the “Hear me and make all spirits subject unto me” refrain. The rest of Aune’s translation is omitted to keep within the limits of fair use.)



LIBER VIII

BEING THE RITUAL REVEALED IN THE VISION OF THE EIGHTH ÆTHYR FOR THE ATTAINMENT OF THE KNOWLEDGE AND CONVERSATION OF THE HOLY GUARDIAN ANGEL

A∴A∴
Publication in Class D

AND THUS shall he do who will attain unto the mystery of the knowledge and conversation of his Holy Guardian Angel.

First, let him prepare a chamber, of which the walls and the roof shall be white, and the floor shall be covered with a carpet of black squares and white, and the border thereof shall be blue and gold.

And if it be in a town, the room shall have no window, and if it be in the country, then it is better if the window be in the roof. Or, if it be possible, let this invocation be performed in a temple prepared for the ritual of passing through the Tuat.[38]

From the roof he shall hang a lamp, wherein is a red glass, to burn olive oil. And this lamp shall he cleanse and make ready after the prayer of sunset, and beneath the lamp shall be an altar, foursuqare, and the height shall be thrice half the breadth or double the breadth.

And upon the altar shall be a censer, hemispherical, supported upon three legs of silver, and within it an hemisphere of copper, and upon the top a grating of gilder silver, and thereupon shall he burn incense made of four parts of olibanum and two parts of stacte,[39] and one part of lignum aloes, or of cedar, or of sandal. And this is enough.

And he shall also keep ready in a flask of crystal within the altar, holy anointing oil made of myrrh and cinnamon and galangal.[40]

And even if he be of higher rank than a Probationer, he shall yet wear the robe of the Probationer, for the star of flame showeth forth Ra-Hoor-Khuit openly upon the breast, and secretly the blue triangle that descendeth is Nuit, and the red triangle that ascendeth is Hadit. And I am the golden Tau in the midst of their marriage.[41] Also, if he choose, he may insread wear a close-

fitting robe of shot silk, purple and green, and upon it a cloak without sleeves, of bright blue, covered with golden sequins, and scarlet within.

And he shall make himself a wand of almond wood or of hazel, cut by his own hands at dawn at the Equinox, or at the Solstice, or on the day of Corpus Christi, or on one of the feast-days that are appointed in *The Book of the Law*.[42]

And he shall engrave with his own hand upon a plate of gold the Holy Sevenfold Table,[43] or the Holy Twelvefold Table,[44] or some particular device. And it shall be foursquare within a circle, and the circle shall be winged, and he shall attach it about his forehead by a ribbon of blue silk.

Moreover he shall wear a fillet of laurel or rose or ivy or rue, and every day, after the prayer of sunrise, he shall burn it in the fire of the censer.

Now he shall pray thrice daily, about sunset, and at midnight, and at sunrise. And if he be able, he shall pray also four times between sunrise and sunset.

The prayer shall last for the space of an hour, at the least, and he shall seek ever to extend it, and to inflame himself in praying. Thus shall he invoke his Holy Guardian Angel for eleven weeks, and in any case he shall pray seven times daily during the last week of the eleven weeks.

And during all this time he shall have composed an invocation suitable, with such wisdom and understanding as may be given him from the Crown, and this shall he write in letters of gold upon the top of the altar.

For the top of the altar shall be of white wood, well polished, and in the centre thereof he shall have placed a triangle of oak-wood, painted with scarlet, and upon this triangle the three legs of the censer shall stand.

Moreover, he shall copy his invocation upon a sheet of pure white vellum, with Indian ink, and he shall illuminate according to his fancy and imagination, that shall be informed by beauty.

And on the first day of the twelfth week he shall enter the chamber at sunrise, and he shall make his prayer, having first burnt the conjuration that he had made upon the vellum in the fire of the lamp.

Then, at his prayer, shall the chamber be filled with a light insufferable for splendour, and a perfume intolerable for sweetness. And his Holy Guardian Angel shall appear unto him, yea, his Holy Guardian Angel shall appear unto him, so that he shall be rapt away into the Mystery of Holiness.

All that day shall he remain in the enjoyment of the knowledge and conversation of the Holy Guardian Angel.

And for three days after he shall remain from sunrise unto sunset in the temple, and he shall obey the counsel that his Angel shall have given unto him, and he shall suffer those things that are appointed.

And for ten days thereafter shall he withdraw himself as shall have been taught unto him from the fulness of that communion, for he must harmonize the world that is within with the world that is without.

And at the end of the ninety-one days he shall return into the world, and there shall he perform that work to which the Angel shall have appointed him,

And more than this it is not necessary to say, for his Angel shall have entreated him kindly, and showed him in what manner he may be most perfectly invoked. And unto him that hath this Master there is nothing else that he needeth, so long as he continue in the Knowledge and Conversation of the Angel, so that he shall come at last into the City of the Pyramids.

*** ***** ***

TRANSCRIBER'S NOTES

Liber DCCC

"Liber Samekh" is an adaptation by Crowley of a Græco-Egyptian ritual of exorcism which survives in a papyrus in the British Museum (*P. Lond.* 46, a.k.a. PGM V). The original is titled "Stele of Jeu the Hieroglyphist (or "Painter")" (*Στηλη του Ἰεου του ζωγραφου*); it is also popularly known as the "Headless One" or "Bornless One" ritual, although the Headless One or Headless Daimon (*ὁ ἀκεφαλος δαιμον*) is also invoked in a number of other extant rituals in the Greek magical papyri.

A transcription and English translation of London Papyrus 46 was published in 1852 by Charles Wycliffe Godwin (*Fragment of a Græco-Egyptian Work upon Magic*). A modern English translation of the "Stele of Jeu" by D.E. Aune can be found in Betz (ed.), *The Greek Magical Papyri in Translation.*

An intermediate version of the ritual was worked up by someone, possibly Allan Bennett, perhaps based on Godwin's publication, and published under the title "Preliminary Invocation" at the start of an edition of the *Goëtia* (a 17th-century English ritual of Evocation, composited from various Renaissance works on magick) issued by Crowley in 1904. From this publication the ritual is cited as the "Preliminary Invocation of the Goëtia" although its only connection with the *Goëtia* derives from that publication (possibly also from private magical work by Crowley, Bennett and others in which the two were combined). There is no evidence that the "Bornless One" ritual in itself was an official G.D. paper; it may have been, but the evidence normally adduced for this, the "Bornless Ritual for the Invocation of the Higher Genius" printed by Israel Regardie in vol. III of *The Golden Dawn*, was compiled by Regardie himself from the versions published by Crowley, incorporating elements of other G.D. rituals, as Regardie himself clearly stated in his *Ceremonial Magic*.

According to his diaries published in *Equinox* vol. I, Crowley used this ritual for various purposes in private magical work between 1901 and 1906, most notably the extended series of "Augoeides Invocations" of 1906 (see "The Temple of Solomon the King" in *Equinox* I (8)), by which point he had already worked out the basics of the method:

> The preamble: he makes a general concentration of all his magical forces, and a declaration of his will.
>
> The Ar Thiao section. He travels to the infinite East among the hosts of angels summoned by the words. A sort of "Rising on the Planes," but in a horizontal direction.
>
> The same remarks apply to the next three sections in the other quarters.

> At the great invocation following he extends the Shivalingam to infinite height, each letter of each word representing an exaltation of it by geometrical progression.
>
> Having seen this satisfactorily, he prostrates himself in adoration.
>
> When consciousness begins to return, he uses the final formula to raise that consciousness in the Shivalingam, springing to his feet at the moment of uniting himself with it, and lastly uttering that supreme song of the Initiate beginning: "I am He, the Borneless Spirit, having light in the feet; strong, and the Immortal Fire!"
>
> (Thus performed, the Invocation means about half an hour of the most intense magical work imaginable—a minute of it would represent the equivalent of about twelve hours of Asana.)
>
> (Crowley, "The Temple of Solomon the King", *Equinox* I (8), pp. 18-19)

Copious MS annotations to the "Preliminary Invocation" are extant, in (*a*) Crowley's personal vellum copy of the *Goëtia* and (*b*) a copy of the regular edition into which Gerald Yorke transcribed notes from (*a*) and other unspecified sources. Facsimiles of the annotated versions were published in the 1993 First Impressions edition of the *Goëtia*, and the annotations transcribed in the 1995 Weiser "second edition," as well as the electronic edition from Celephaïs Press (online at `http://www.geocities.com/tanzendstern93/library.html`). Many of the ideas represented in these notes were incorporated into *Liber Samekh* (the matter is complicated in that some of the notes by Yorke which are not in the Crowley copy are so closely worded to passages in *Samekh* that they may in fact have been summarized by Yorke from Samekh, rather than copied from any Crowley MS. notes).

In the "Præmonstrance of A∴A∴" in *Equinox* III (1), we find listed among the forthcoming official publications:

> LIBER CCCLXV. THE PRELIMINARY INVOCATION OF THE GOETIA so-called, with a complete explanation of the barbarous names of evocation used therein, and the secret rubrick of the ritual, by the Master Therion. This is the most potent invocation extant, and was used by the Master Himself in his attainment.

365 might have been chosen as the number of ABRASAX. The same description appeared in the list of "Official Publications of A∴A∴" in Appendix I of *Magick in Theory and Practice*, but the number was given there as "LIBER CCCLXV vel CXX." The latter numeration (120 = סמך, Samekh "in full") was applied by Crowley during work on the ritual circa 1920, and had been previously referred to another Class D ritual of A∴A∴, "Liber Cadavaris" (the Zelator initiation), in the latter case for reasons of "Rosicrucian Symbolism." The number under which *Samekh* actually appeared in *MTP*, 800, was also

assigned to an earlier work, *The Ship*, a mystery play published in *Equinox* I (10). In both instances the reference is probably to קֶשֶׁת, *Qetesh*, a bow and the three paths from Malkuth, from the centre of which Samekh, the Path of the Arrow, ascends. 800 is also, or so we are assured by the illustrious editor of the "Blue Brick" edition of *Magick*, the number of "Samekh final", an otherwise unknown Hebrew letter-form (possibly corresponding to the alternate form of Samekh in the "writing called Malachim"), but this it would seem is a mystery reserved for Initiates of a grade beyond that of the present transcriber.

Frater Progradior (*Lat.* "I advance") was Frank Bennett, an A∴A∴ member and sometime head of the Australian section of the O.T.O. under Crowley, who was resident at the Abbey of Thelema in the summer of 1921 e.v.

The text of "Liber Samekh" has been transcribed from the corrected edition in the 1994 edition of *Magick: Book 4 parts I-IV*. In Point I, three long parenthetical remarks which were originally embedded in glosses on words (to BAS-AUMGN in section F and GAIA and AEPE in section G) have been moved to footnotes for the sake of clarity.

The "Appendix" is an addition by the present editor; it was transcribed from the 1973 reprint of *Papyri Græcæ Magicæ*, edited by Karl Preisendanz (PGM V:96-172). A number of transcription errors in *voces magica* occurred in the version that went into the *Goëtia*, and were perpetuated in *Samekh*. The Greek text contains a few conjectural restorations (of damaged places in the MS; flagged by angle brackets) and corrections by Preisendanz, *e.g.* ΑΡΒΑΘΙΑΩ for ΑΡ . . ΘΙΑΩ, ΙΑΒΑΩΘ ΙΑΩ for ΙΒ . . ΘΙΑΩ, ʿΑΓΙΕ ('holy') for ΑΠΕ, *etc.* The Godwin transcription was reprinted in the 1994 "Blue Brick", the 1995 Weiser edition of the *Goëtia* and Regardie's *Ceremonial Magic*; the latter also includes Godwin's translation.

Liber VIII

This is an excerpt from the Eighth Æthyr of Liber 418, *The Vision and the Voice.* Neither the printed text in *Equinox* I (5) nor Crowley's commentary as published in *Equinox* IV (2) clearly delinate it, but the portion extracted here seems as good a demarcation as any. In the version of Liber VIII printed in *Equinox* IV (1), two additional paragraphs before and after the section here given were also included (comprising the remainder of the speech in which the portion here given is embedded). Later on in this vision the speaker identifies himself as Aiwass, who by that time Crowley had identified as his own HGA. The lengthy sub-title combines two references to this text in Liber XIII, "Graduum Montis Abiegni." This extract is identified as Liber VIII in Class D in the "Syllabus of the Official Instructions of the A∴A∴" in *Equinox* I (10), the number assigned on the grounds that "[the] Tarot card numbered 8, the Charioteer, the bearer of the Holy Graal, represents the Holy Guardian Angel."

WORKS CITED

A. Numbered Libri *of A∴A∴*

4. *Book 4 (Liber ABA)*. In four parts:
   Part I (Mysticism): As *Book 4 part I.*
   Part II (Magical theory): As *Book 4 part II.*
   Part III is *Magick in Theory and Practice.*
   Part IV (ΘΕΛΗΜΑ – the Law): See *The Equinox of the Gods.*
   Parts I and II reprinted as *Book 4*.
   Parts I-III reprinted as *Magick (Book 4 parts I-III)*
   Parts I-IV reprinted as *Magick: Book 4 parts I-IV*
6. "Liber O vel Magus et Saggitæ sub figurâ VI": In *Equinox* I (2), Appendix VII of *Book 4*, part III and *Gems from the Equinox*.
8. "Liber VIII." Originally part of Liber 418, *q.v.* Extracted and printed in *Equinox* IV (1) as "The Ritual Proper to the Invocation of Augoeides."
13. "Liber Graduum Montis Abiegni sub figurâ XIII, a Syllabus of Steps on the Path." In *Equinox* I (3), IV (1) and *Gems from the Equinox*.
58. An article on the Qabalah which formed part V of "The Temple of Solomon the King." In *Equinox* I (5); reprinted in *The Qabalah of Aleister Crowley* under the spurious title "Gematria."
65. "Liber LXV: Liber Cordis Cincti Serpente sub figura אדני." In vol. i. of *θελημα*; reprinted in *Equinox* III (1) and III (9); with a lengthy commentary in IV (1).
73. "Liber LXXIII: The Urn." In *Equinox* IV (3).
84. "Liber Chanokh: A Brief Abstact of the Symbolic Representation of the Universe as derived by Dr. John Dee from the Skrying of Sir Edward Kelly." In *Equinox* I (7-8). A continuation was planned but never written.
111. *Liber Aleph vel CXI, the Book of Wisdom or Folly*. Became *Equinox* III (6).
120. "Liber Cadaveris, the Ritual of Passing through the Tuat." The final form of this ritual is unpublished but survives in one of Crowley's manuscript notebooks. Early draft published as poor quality photocopy of MS. in *How to make your own McOTO.*
175. "Astarte vel Liber Berylli sub figurâ CLXXV." In *Equinox* I (7), Appendix VII of *Book 4*, part III, and *Gems from the Equinox*.
185. "Liber Collegii Sancti sub figurâ CLXXXV, being the Tasks of the Grades and their Oaths." Privately printed circa 1909; intended for inclusion in *Equinox* III (2); published in *Gems from the Equinox* and *Equinox* IV (1).
220. "Liber AL vel Legis sub figurâ CCXX as delivered by XCIII = 418 to DCLXVI" (*The Book of the Law*). In *Equinox* I (10), III (3), III (9) and other works too numerous to list.
418. "Liber XXX Ærum vel Sæculi sub figurâ CDXVIII, being of the Angels of the Thirty Æthyrs the Vision and the Voice." In *Equinox* I (5) and *Gems*; with Crowley's commentary in *Equinox* IV (2).
500. "Sepher Sephiroth sub figurâ D." In *Equinox* I (8); slightly abridged in *The Qabalah of Aleister Crowley*.

536. "Βατραχοφρενοβοοκοσμομαχια." In *Equinox* I (10), reprinted in *Gems from the Equinox*.
671. "Liber DCLXXI vel תראע." Unpublished typescript.
777. *Liber DCCLXXVII vel prolegomena symbolica ad systemam sceptico-mysticæ viæ explicandæ fundamentum hieroglyphicum sanctissimorum scientæ summæ*. Published as *777*; reprinted with additions as *777 Revised*; the revised edition included in *The Qabalah of Aleister Crowley*.
800. "Liber Samekh, Theurgia Goetia Summa (Congressus cum Dæmone) sub figurâ DCCC." In *Book 4*, part III, Appendix IV; reprinted (minus Point III) in *Gems from the Equinox*; reprinted in DuQuette, *Magick of Thelema*.
860. "John St. John." In *Equinox* I (1) and *Aleister Crowley and the Practice of the Magical Diary*.

B. Published books, essays, etc.

Abraham ben Simeon of Worms (attrib): *The Book of the Sacred Magic of Abra-Melin the Mage* (trans. & ed. by S.L. "Macgregor" Mathers). London: privately published, 1898; reprinted New York: Dover, 1975; Wellingborough: Aquarian, 1976; Kila, Montana: Kessinger, 1992.

Betz, Hans Dieter (ed.): *The Greek Magical Papyri in Translation, including the Demotic Spells; Volume 1: Texts*. Chicago: University of Chicago Press, 1986, 1992.

[*Chaldæan Oracles*]: *The Chaldæan Oracles Attributed to Zoroaster*, ed. "S.A." (W. Wynn Westcott); London: Theosophical Society, 1895; reprinted Edmunds, Wisconsin: Sure Fire Press, 1984.

— *The Chaldæan Oracles*, trans /ed. Ruth Majercik. Leiden: E.J. Brill, 1989.

Crowley, Aleister: *777*. London: Walter Scott, 1909. Included in *777 Revised*.

— 777 and Other Qabalistic Writings. See *The Qabalah of Aleister Crowley*.

— *777 Revised*. London: Neptune Press, 1955. Reprinted in *The Qabalah of Aleister Crowley.*

— *Book 4 part I*. London: Wieland, 1912.

— *Book 4 part II*. London: Wieland, 1913.

— *Book 4* (parts 1 and 2) (intro. F.I. Regardie). Dallas, Texas: Sangreal, 1969; reprinted York Beach, Maine: Weiser, 1980, 1992, 1998. The Sangreal edition has a number of omissions in Part II; the one major one was restored in the first Weiser printing, the remainder in the 1998 printing.

— Commentaries on the Holy Books and other papers. See *Equinox* IV (1).

— *Collected Works* (3 vols.). Foyers: Society for the Propagation of Religious Truth, 1905-1907. Reprinted Des Plaines, Illnois: Yogi Publications Society, n.d. (1970s).

— *The Equinox*. Crowley was managing editor for all of vol. I and the first five numbers of vol. III (vol. II was not published and not intended to be published, it was described as "a volume of Silence"), and wrote most of the contents.
  — I (1). London: Simpkin Marshall, Hamilton, Kent & co., March 1909.
  — I (2). London: Simpkin Marshall, Hamilton, Kent & co., September 1909.
  — I (3). London: Simpkin Marshall, Hamilton, Kent & co., March 1910.
  — I (5). London: privately printed, March 1911.
  — I (7). London: Wieland & Co., March 1912.

— I (8). London: Wieland & Co., September 1912.
— I (10). London: Wieland & Co., March 1912.
— I (1-10). Facsimile reprint of vol. I, York Beach, Maine: Samuel Weiser, 1972, 1993; Thame, Oxon.: First Impressions, 1992.
— III (1). Detroit: Universal Publishing Company, 1919. Also known as the *Blue Equinox*. Reprinted York Beach, Maine: Samuel Weiser, 1972, 1993; Thame, Oxon: First Impressions, 1992 and possibly elsewhere.
— III (2). Never issued. A copy of the page proofs survives in a private collection: a reconstruction is currently (July 2003) said to be in final proofing, to be published as *Jesus and other papers*.
— III (3). *The Equinox of the Gods*. London: O.T.O., 1936; reprinted Tempe: Arizona: New Falcon, 1991. Crowley later identified this volume as Part IV of *Book 4*; it was thus included in *Magick: Book 4 parts I-IV*.
— III (6). *Liber Aleph vel CXI, the Book of Wisdom or Folly*. West Point, California: Thelema, 1962 (ed. Karl Germer and Marcelo Motta); corrected reprint with new introduction by "Hymenaeus Beta", York Beach, Maine: Weiser, 1991.
— III (9). ΘΕΛΗΜΑ – *the Holy Books of Thelema*. York Beach, Maine: Samuel Weiser, 1983; (ed. Grady McMurtry and William Breeze) paperback reprint, 1990.
— IV (1). *Commentaries on the Holy Books and Other Papers*. York Beach, Maine: Samuel Weiser, 1996; (no editor credit but probably William Breeze; includes material by H.P. Blavatsky, C.S. Jones, and J.F.C. Fuller).
— IV (2). *The Vision and the Voice with Commentary and Other Papers*. York Beach, Maine: Samuel Weiser, 1998 (ed. William Breeze).
— IV (3). *The Urn and Other Papers*. In preparation. Statements concerning the contents of this number should not be taken as definitive.
— The Equinox of the Gods. See *Equinox* III (3).
— *Gems from the Equinox* (ed. F.I. Regardie). St. Paul, Minnesota: Llewellyn, 1974; reprinted Las Vegas, Nevada: Falcon Press, 1982; Scottsdale, Arizona, New Falcon: 1988.
— (*et al*.) *How to make your own McOTO* (comp. P.R. König). Munich: ARW, 1996.
— Liber Aleph vel CXI. See *Equinox* III (6).
— *The Qabalah of Aleister Crowley* (ed. F.I. Regardie). Yorke Beach, Maine: Samuel Weiser, 1973; reprinted as *777 and other Qabalistic Writings*.
— *Magick* (Book 4 parts I-III) (ed. John Symonds and Kenneth Grant). London: RKP, 1973, 1985; New York: Weiser, 1973, 1991.
— *Magick: Book 4 parts I-IV* (ed. "Hymenaeus Beta"). York Beach, Maine: Samuel Weiser, 1994; second edition, 1997. This edition sometimes cited as "Blue Brick."
— *Magick in Theory and Practice* (Book 4 part III). Paris: Lecram Press, 1930. Facsimile reprints: Secaucus, New Jersey: Castle Books, 1966, 1991; Thame, Oxon: I-H-O, 2000.
— *Tannhauser, a Story of all Time*. London: Kegan Paul, Trench, Trubner & co: 1902. Reprinted in *Collected Works*, vol. i.
— Θελημα (3 vols.; sometimes cited as *The Holy Books*). London, privately published ca. 1909. Expanded and re-set reprint, Thame, Oxon: Suhal, 1993. See also *Equinox* III (9).

— ΘΕΛΗΜΑ: The Holy Books of Thelema. See *Equinox* III (9).
— The Urn and other papers. See *Equinox* IV (3).
— The Vision and the Voice with commentary and other papers. See *Equinox* IV (2).

Crowley, Aleister & **Jones**, Charles Stansfeld: *Aleister Crowley and the Practice of the Magical Diary*. Scottsdale, Arizona: New Falcon, 1988 (ed. by James Wasserman).

Dee, John: "Mysteriorum Liber Secundus." MS. diary (British Library Sloane MS. 3188); typeset in *Mysteriorum Libri Quinque*.

— *Mysteriorum Libri Quinque* (ed. Joseph Petersen). Felindenys, Wales: Magnum Opus Hermetic Sourceworks, 1985. Revised reprint as *John Dee's Five Books of Mystery*, York Beach, Maine: Red Wheel / Weiser, 2003.

— (ed. Meric Casaubon) *A True and Faithful Relation of what passed for many Yeers between Dr. John Dee and some Spirits &c. &c. &c.* London, 1659. Reprinted London: Askin, 1974; New York: Magickal Childe, 1992.

DuQuette, Lon Milo: *The Magick of Thelema*. York Beach, Maine: Samuel Weiser, 1993. Expanded edition as *The Magick of Aleister Crowley*, York Beach, Maine: Samuel Weiser, 2003.

Godwin, Charles Wycliffe (ed. / trans): *A Fragment of a Græco-Egyptian work on Magic*. Cambridge: Deighton, 1852.

Levi, Eliphas (Alphonse Louis Constant): *Dogme et rituel de haute magie*. Paris, 1854-6 (2 vols.); English trans. by A.E. Waite as *Transcendental Magic*, London: Redway, 1896; revised edition London: Rider, 1923; various reprints.

Majercik, Ruth (trans. / ed.): *The Chaldæan Oracles.* Leiden: E.J. Brill, 1989.

Massey, Gerald: *The Natural Genesis* (2 vols.). London: Williams and Norgate, 1883; various reprints.

Mathers, S.L. "MacGregor" and **Crowley**, Aleister (eds.; Mathers' "translator" credit is spurious): *Goëtia vel Clavicula Salamonis Regis*. Foyers, Inverness: Society for the Propagation of Religious Truth, 1904. Facsimile reprint London: Equinox, 1976. Facsimile reprint including Crowley's holograph annotations and marginal doodles, Thame, Oxon: First Impressions, 1992. Re-set reprint with additional editorial material, York Beach, Maine: Samuel Weiser, 1995 (ed. by William Breeze).

Preisendanz, Karl (ed.): *Papyri Græcæ Magicæ: Die Griechischen Zauberpapyri* (2 vols.). Leipzig: Teubner, 1928-31; second edition Stuttgart: Teubner, 1973.

Regardie, Francis Israel: *Ceremonial Magic*. Wellingborough: Aquarian, 1980.

— (ed.) *The Golden Dawn* (full title: *The Teachings, Rites and Ceremonies of the Hermetic Order of the Golden Dawn*). (4 vols) Chicago: Aries Press, 1937-1940; 6th edition in one volume, St. Paul, Minnesota: Llewellyn, 1989.

Waite, Arthur Edward: *The Book of Black Magic and of Pacts, including the Rites and Mysteries of Goëtic Theurgy, Sorcery and Infernal Necromancy*. London: 1898. Second edition as *The Book of Ceremonial Magic*, London: Rider, 1911; reprinted New Hyde Park, NY: University Books, 1961; Secaucus, NJ: Citadel, 1973; Ware, Herts: Wordsworth Editions, 1995 (as *The Wordsworth Book of Spells*).

ENDNOTES

Liber Samekh

[1] The *Goëtia* version of the invocation has "Osorronophris" (Ὀσορονναφρις) which in any case is generally regarded as a Greek corruption of *ⲱsir ⲱnnfr*, "Osiris the beautiful (or 'good') being"), *Asar-un-Nefer* being the standard early 20th-century transliteration. See also Crowley's remarks on this line in Point II.

[2] The *Goëtia* version has "Iabas" (Ἰαβας). BESZ (Ⲃⲉⲥⲥ) is a Coptic spelling of the dwarf-god Bes, as employed in the Golden Dawn, where for some inexplicable reason he had become one of the three elements making up the "Evil Persona" and was described as the "Brutal Power of Demonic Force" (I am unaware of any evidence for Bes being regarded as a demonic or malignant power in Egypt). Oddly, in some of the Græco-Egyptian magical papyri, Bes is identified with the Headless One.

[3] The *Goëtia* version has "Iapos" (Ἰαπος). APOPHRASZ (Ⲁⲡⲟⲫⲣⲁⲥⲥ) is a Coptic spelling of Apep (Hellenised as Apophis), the monster-serpent of Egyptian myth; in the G.D. Z documents, another element of the Evil Persona, dubbed the "Stooping Dragon" (the third part of the Evil Persona was Set-Typhon; while not explicitly cited, the opening of section C is almost identically worded in the original Greek to the opening of an invocation of Set-Typhon in the Demotic and Greek magical papyrus of London and Leiden).

[4] The *Goëtia* version has "Mosheh" (Μουσες in the original Greek). "Ankh-f-n-Khonsu" was a 25th Dynasty Theban priest of Mentu whom Crowley claimed as a previous incarnation after discovering his funary stélé as exhibit no. 666 in a Cairo museum in March 1904 (see *The Equinox of the Gods*). See also Crowley's remarks on this line in Point II.

[5] *i.e.* Egypt. Probably. The *Goëtia* version has "Ishrael" (Ἰστραελ in the original Greek); similarly in line 3. See also Crowley's remarks on this line in Point II.

[6] The *Goëtia* version has "Paphro Osorronophris" (Φαπρο Ὀσορονναφρις in the original Greek, probably meant for "Pharaoh Asar un-Nefer").

[7] With a couple of exceptions (FF for ϒϒ in section G), F renders letters which were originally *omega*, long 'o.' The substitution, one suspects, was made for Qabalistic reasons. The letter *digamma* (ϝ) had long fallen out of use in Greek except in standing for number 6 by the time PGM V was written down.

[8] *Ischure* (Ἰσχυρε) is a Greek word and not a barbarous name; it simply the vocative form of Ἰσχυρος, "Mighty" and is not repeated in the original.

[9] For the zoötypes of the four quarters, compare Massey, *The Natural Genesis*, i. 405; there the Mercurial Bird is the Ape of Thoth, the Dragon-Serpent is a Crocodile and the attributions of Water and Earth to quarters have been interchanged; here, however, these forms are not Solar-Phallic but are rather Elementaries carried over into the phase of the Stellar Mythos as types of the primæval genitrix.

[10] Some printed editions omit this "IAF" while retaining the gloss.

[11] This is intelligible Greek and Crowley's gloss a straightforward translation; however the original has του Θεου (genetive singular), erroneously rendered TON THEON in the *Goëtia*, read as των Θεων (genetive plural).

[12] Liddel and Scott's Intermediate Greek-English (*sic*) Lexicon translates θορος "*semen genitale*." However the original Greek has ΔΙΑΧΑΝΝΑ ΧΟΡΤΝ here.

[13] The reference is presumably to the design for a magic circle given in *Book 4*, Part II (it appears on the dust jacket of the Symonds & Grant edition of *Magick*; see also the figure "The Triangle of the Universe" illustrating Liber 963 in *Equinox* I (3)). In the centre is an inverted Tau of ten squares for the Sephiroth (the upright representing Kether, Chokmah, Binah, Tiphareth, and Yesod, with Malkuth in the centre of the base); this is enclosed within a notional equilateral triangle, indicated only by three lozenges at its corners; the circle is circumscribed about this triangle, thus the Tiphareth square is at the centre of the figure. The design is somewhat impractical unless one has the regular use of a room some thirty feet or more in both horizontal dimensions, since you are supposed to have a double cube altar—traditionally 44 inches high with a 22 inch square base—standing exactly on the Malkuth square.

[14] In a copy of the *Goëtia* with notes to the preliminary invocation by Gerald Yorke, some transcribed from Crowley's personal copy, others of uncertain provenance (possibly summarised by Yorke from *Samekh*, indeed), a note to the corresponding line runs: "Osorronophris = The perfected Osiris. The hierophant in the G.D. neophyte ritual. But for those who accept Θελημα variation, the formula is of Horus. Ever-growing child, not dying God. Candidate ∴ is Horus, & the perfected Horus is Ra Hoor Khuit."

[15] See *Parsifal* for this symbolism.

[16] The Greek spelling in the original enumerates to 915, $3 \times 5 \times 61$.

[17] There is no obvious reference to any "Magical Race" in any of the Oaths of A∴A∴ grades up to and including Adeptus Minor as given in "Liber Collegii Sancti," unless one considers the A∴A∴ itself to fit this billing (an early typescript of the A∴A∴ Neophyte ritual, "Liber DCLXXI vel תראע," is extant which refers to the order as the "M—— [Mysteries, presumably] of I—— [Initiation (boring but possible)? Isis? Iacchus? Israel? Israfel?]," possibly whatever the I stands for should be substituted). Israel Regardie, when he produced an adaptation of the "Bornless One" as an example ritual for the collection of Golden Dawn papers he edited, substituted "The Magic of Light", a reference to the sub-title of the G.D. Z2 paper, with "prophets of the Sun" in line 3. DuQuette (in his *Magick of Thelema*) and others suggest THELEMA.

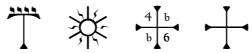
[18] No clear explanation is given for this instruction. On the face of it, this is a ritual of invocation, and in chapter X, s. II, of *MTP*, Crowley says of circumambulations and spiral movements in the circle: "if performed deosil they invoke—if widdershins, they banish." One possible explanation lies in the footnote to that passage: "Such, at least is the traditional interpretation. But there is a deeper design which may be expressed through the direction of rotation. Certain forces of the most formidable character may be invoked by circumambulation Widdershins when it is executed with intent towards them, and the initiated technique. Of such forces Typhon is the type and the war of the Titans against the Olympians the legend. (Teitan, Titan, has in Greek the numerical value of 666)." (For example, if invoking the powers of the constellation of the Bear, associated with Typhon-Set in Græco-Egyptian magick, one might used widdershins motions, from the apparent motion of the northern stars about the Pole Star). As noted, while in section A. the entity invoked is hailed as "Asar-un-Nefer", the opening of section C. is strikingly close to the beginning of an invocation of Set-Typhon in the Leiden Papyrus (the Greek text of which was also, as it happens, printed by Crowley in his edition of the *Goëtia*, as a curse against Mathers). If on the other hand we do not want to admit that Kenneth Grant (see for example the notes to the edition of *Magick* he co-edited with John Symonds) was right about this ritual after all, we might consider the

possibility that *Samekh* is, in fact, just as much an exorcism or banishing as the original "Stele of Jeu": that is, it is intended to "deliver him, NN"—the operator himself—"from the daimon which restrains him"—his own mundane personality.

[19] Possibly there is a qabalistic significance to this; one thus travels 2¼ circles total, or 810 degrees. The best I can manage off the top of my head is 810 = IΩ, Greek "Hail!"

[20] The identification of the Direction of Boleskine with the Kiblah (an Arabic term denoting the direction one faces to pray) is presumably based on *AL*, III. 10 (plus the other two verses cited, which are far more ambiguous). <COP> This involves the assumption that "it" in "it shall be your Kiblah forever" refers to "thy secret temple—and that temple is already aright disposed" and not "the stélé of revealing itself" </COP>. Assuming the thing has not been stolen (or sold by unscrupulous museum staff) and replaced with a replica in the meantime, the original Stélé is still closed "in locked glass" in a museum in Cairo. Incidentally the name of the Victorious City can be fudged to 418 in Hebrew just as easily as that of Crowley's country house.

[21] Plate X in *Equinox* I (7) was an illustration to "A Brief Abstract of the Symbolic Representation of the Universe" ("Liber LXXXIV vel Chanokh") showing various sigils received during the Dee-Kelly workings; the four characters outside the square are said to be the sigils of the four "Angel Overseers", referred to in Liber 84 (possibly following a Golden Dawn tradition) as "Supreme Elemental Kings." In the Yorke *Goetia*, the names and sigils appear at the head of each elemental section. The names are as follows: Air (AR THIAO &c.) Tahoeloj; Fire (AROGOGOROBRAO &c.) Ohooohaatan; Water (ROUBRIAO MARIODAM &c.): Thahebyobeeatan; Earth (MA BARRAIO &c.): Thahaaotahe. The characters (in order Air, Fire, Water, Earth) are:



[22] See "Liber O vel Manus et Saggittæ" (Liber VI) In the Yorke copy of the *Goetia*, in addition to the names and sigils mentioned in the previous note, at the head of each elemental section is a stick figure in the appropriate elemental grade sign, along with the appropriate invoking elemental pentagram and Hebrew name (again, see "Liber VI," cap. IV, for these). At the head of the AOTH ABAOTH &c. section are shown the LVX signs, the Mark of the Beast (see note below) and the invoking Active Spirit pentagram with אהיה; no signs, pentagrams or names are given for the IEOU PUR IOU &c. section.

[23] *i.e.*, the phallus.

[24] In the Yorke *Goëtia*, this is the "Sun and Moon conjoined with two witnesses", *i.e.*:

[25] Even if we follow Aune's translation of this line: "He is the one who made all things by the command of his voice; Lord, King, Master, Helper" most of this analysis stands.

[26] One suspects the original idea was "having sight in the feet" owing to lack of head. "Bornless" is a ghastly G.D.-ism, the Greek has *ακεφαλος*, "headless."

[27] "Evil" is not that great a translation of the original Greek which has *ἀδικηματα*, approx. "unjust deeds"; "I am He, the Truth! who hate that iniquity be wrought in the kosmos" might perhaps be a better reading, the objection being to departure from the equilibrium represented by the central position of Tiphareth.

[28] Kenneth Grant, in a note to the RKP edition of *Magick* explains this thus: "The 'ten that is one' is the I and the O conjoined: 1 + 0 = 1. The 'one that is one in three' is A

(Aleph) = 1. IAO, Aleph is the one in three. Aleph conceals the I and the O 'in six,' *i.e.* Vau, the Son." The modified formula VIAOV (= 93 counting the O as ע) is expounded in some detail, as noted, in *Magick*. The footnote was misprinted in the first edition, reading "… will not be "The Fifteen by function" instead of "Five," *etc.* …"; Symonds and Grant in the RKP edition realised this reading was erroneous, but assumed the error was simply "not" for "now." The number of Vau is 6, which is also the number of the Sun; further, in the formula of Tetragrammaton Vau refers to the Son, who is referred to the Sephiroth from Chesed to Yesod but particularly to Tiphareth, again referred to 6 and the Sun; hence "The Sun—6—the Sun."

[29] One suggested solution to this (I claim no credit for it, I read it on an Internet discussion group): Yod, 10, reduces to 1 by summing digits or Aiq Bkr ("ten that is one"); Aleph expands to 111 by spelling it "in full" ALP ("one that is one in three"); Vau is six; multiplying these three together gives the magic number.

[30] This using the Hebrew numerations and taking the S as Samekh. Taking the S as Shin we get 310 (2 × 5 × 31) whose meanings include "To trample on, conquer"; "To govern, bind" and "A young Lion." (Liber D, *s.v.*). Alternatively, *Sabao* may be a bad transliteration of the Hebrew for "seven." Using the Greek values, and keeping F (*digamma* = 6) for the last letter, SABAF = 210, 2 × 3 × 5 × 7, the product of the first four primes, and also the number of N.O.X. See "An Essay on Number" in Liber LVIII, *s.v.* 210. IAF SABAF = 227 (prime) whose meanings includes זכר, referred in Liber D to the "Sacred Phallus." Reading it as ΙΑΩ ΣΑΒΑΩ we get 811 + 1004 = 1815 (3 × 5 × 11 × 11) a number for which I yet to fully work out the Qabalistic significance, although the factorisation is suggestive. In any case, the final declaration is not in PGM V and was presumably added by whoever worked up the ritual from Godwin's publication.

[31] *v.l.* (in the first printed edition and one of the extant TSS.) "his"; while a reasonable reading if the sentence is taken in itself, "this" seems more plausible given the previous paragraphs.

[32] *Chaldæan Oracles*, the first passage is somewhat rearranged from framgents 196 and 199 in the Westcott edn.; the second is fragment 198 in the same edition and is here quoted verbatim. For the former, Westcott gives:

> 196: If thou often invokest thou shalt see all things growing dark; and then when no longer is visible unto thee the High-arched Vault of Heaven, when the Stars have lost their Light and the Lamp of the Moon is veiled, the Earth abideth not, and around thee darts the Lightning Flame and all things appear amid thunders.
>
> 199: When thou shalt behold that holy and formless fire shining flashingly through the depths of the Universe: Hear thou the Voice of Fire.

("all the phantasms are vanished" is possibly a gloss by someone in the G.D. (the phrase appears in the Practicus ritual in the course of a speech by the Hierophant consisting of extracts and paraphrases from the *Oracles*), on "no longer is visible unto thee … the Earth abideth not"; it is not in the Westcott edition.

[33] Crowley, *Tannhäuser*, Act IV, Scene II. Emphasis added in *MTP*.

[34] "… we'll tear your soul apart" – the Lead Cenobite in *Hellraiser*.

[35] … until the Angel finally gets sick of playing nice and knees him in the groin – *vide* Genesis XXXII, 25.

[36] Yes, Aleister.

[37] The allusion is probably to II Corinthians XII, 12.

Liber VIII

[38] A Crowley ritual of this title (also known as Ritual CXX) has been published as facsimile MS., and transcripts posted on the Internet, although the ritual in question does not contain a clear description of the temple, aside from the fact that it contains a ten and a half foot long green porcelain boat, presumably on wheels or runners, which has to circle the temple (which also contains a throne, pylon and altar). In any case I have been reliably informed (private communication) that a revised and more practical version of this ritual survives in an unpublished Crowley MS notebook; in a commentary on Liber 418 (Eighteenth Æthyr) Crowley indicates that only Neophytes or above in A∴A∴ would have access to this ritual (said to be the Zelator initiation).

[39] Storax.

[40] This is the Oil of Abramelin; see *The Book of the Sacred Magic of Abramelin the Mage*, Book II, cap. 11; the incense recipe is from the same source; both recipes ultimately derive from the Book of Exodus.

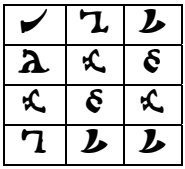
[41] The available evidence tends to indicate that the Robe of a Probationer of A∴A∴ was white with no hood, a pentagram on the front and a hexagram on the back as described. The robe of an Adeptus Minor (according to William Northram's advertisments in the *Equinox*) adds an unspecified symbol to this.

[42] *AL*, II. 36-43.

[43] A reference to one of the letter-squares received in the Dee-Kelly workings. In "Liber Chanokh" Crowley uses this name for the following table, from which various names on the *Sigillum Dei Æmeth* are derived (see Dee, "Mysteriorum Liber Secundus"):

S	A	A	I $\frac{21}{8}$	E	M	E ^{8}
B	T	Z	K	A	S	E ^{30}
H	E	I	D	E	N	E
D	E	I	M	O	^{30}	A
I ^{26}	M	E	G	C	B	E
I	L	A	O	I $\frac{21}{8}$	U	N
I	H	R	L	A	A	$\frac{21}{8}$

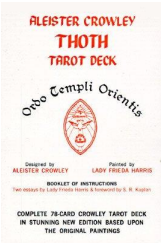
[44] This refers to the 3 by 4 table of letters which appeared at the centre of John Dee's *Tabula Sancta* or "Table of Practice," thus:



This is the "Holy Twelvefold Table of OIT" mentioned in the vision of the Fifteenth Æthyr. Note that many print editions reverse the letters left to right; this is believed to derive from an engraver's error when an image of the table was used as the frontispiece plate in Casaubon's *True and Faithful Relation*.

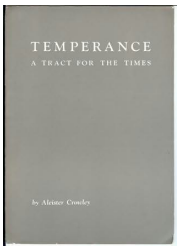
MAGICK
LIBRARY
darkbooks.org
If you enjoy our free ebooks,
please consider making a donation
to offset website costs.
PayPal
Donate

Loved this book?
Other books that may be interesting to you:



Aleister Crowley : "Thoth Tarot Deck"

Its really important to understand that this book is one of a large movement centred around using the Tarot from a counselling/Jungian point of view rather than as a magical/divination tool. The card definitions in the books are unrelentingly positive and based entirely on the querants psychological state and perceptions.



Aleister Crowley : "Temperance A Tract For The Times"

Temperance XIV is the fourteenth trump or Major Arcana card in most traditional Tarot decks. It is used in game playing as well as in divination.